

# THE CHRISTIAN

April 3, 1960

98th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THE JOURNAL OF THE WEEKLY by Francis Bacon  
The Journal of the Weekly by Three Lions

PRAYER FOR CHRISTIANITY William J. Nottingham

THE ETERNAL NEED Harriette Simpson Arnow

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## NOT ALONE

by Gay Martin

I can love my enemy;  
I can be sure of eternity;  
Not alone, but with God I can.

Grief and sorrow I can bear;  
For fellowmen I can care;  
Not alone, but with God I can.

My soul can reach the heav-  
enly heights;  
My way I can find through  
darkest nights;  
Not alone, but with God I can.

My heart can be pure and  
white again;  
I can be cleansed of all my  
sin:  
Not alone, but with God I can.

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CHRISTIAN BOARD OF PUBLICATION

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## COVER

Christ's triumphant entrance into Jerusalem, as seen by Artist Francis Baron is our cover picture this week. Photo is by Three Lions. Baron is a German artist who died in 1920. The painting is in the Kunsthalle in Hamburg, Germany.

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# A Matter of Roots

by Carrie Esther Hammil

## *A Faith to Live by*

The last time I visited the beach, I picked up from the sand a bit of seaweed that had come drifting in with the tide.

The seaweed has no roots—it needs none to draw food from the soil as plants do, for it is immersed in the mineral-rich waters of the sea. It has no stem—it needs none to help it to reach upward to the sunlight, for it has only to rest on the buoyant waters of the sea and be lifted. Its structure is simple—fronds emanating from a hold-fast.

At first, I wanted to draw an analogy in our own lives from that bit of seaweed. But analogies are tricky things. They do not hold together in all lights, and must be used with great care. And yet, if we bear that caution in mind, we can draw something of that analogy *in part*, and not in part.

We are not vegetable. Our God when He created us made us man, gave us a mind to use, gave us will power and freedom to use it, gave us the power of decision and action. And so we can not and should not simply rest on the currents of the seas that pass us like a bit of seaweed.

We must grow roots—not in earth, for that would become almost a kind of idolatry, but in faithfulness and devotion to God and to Man and to the work given to us to do. We need a stem of strength that we may reach upward to the sun that is our God and from Whom we draw the light of our lives.

But bearing this exception in mind, we can draw a *partial* analogy from that bit of seaweed. For we, like it, need not become dependent upon a root that binds us to earth. We live immersed in a sea of God's love from which we can draw the spiritual food that we need. We are reminded countless times in the Bible that as we love our brother we show our love to God, and thus draw more nourishment for our souls.

In the sea that is life, that surrounds us all every moment that we live, we draw the food that can nourish our minds and our hearts—we are free to move about in it and to partake of it.

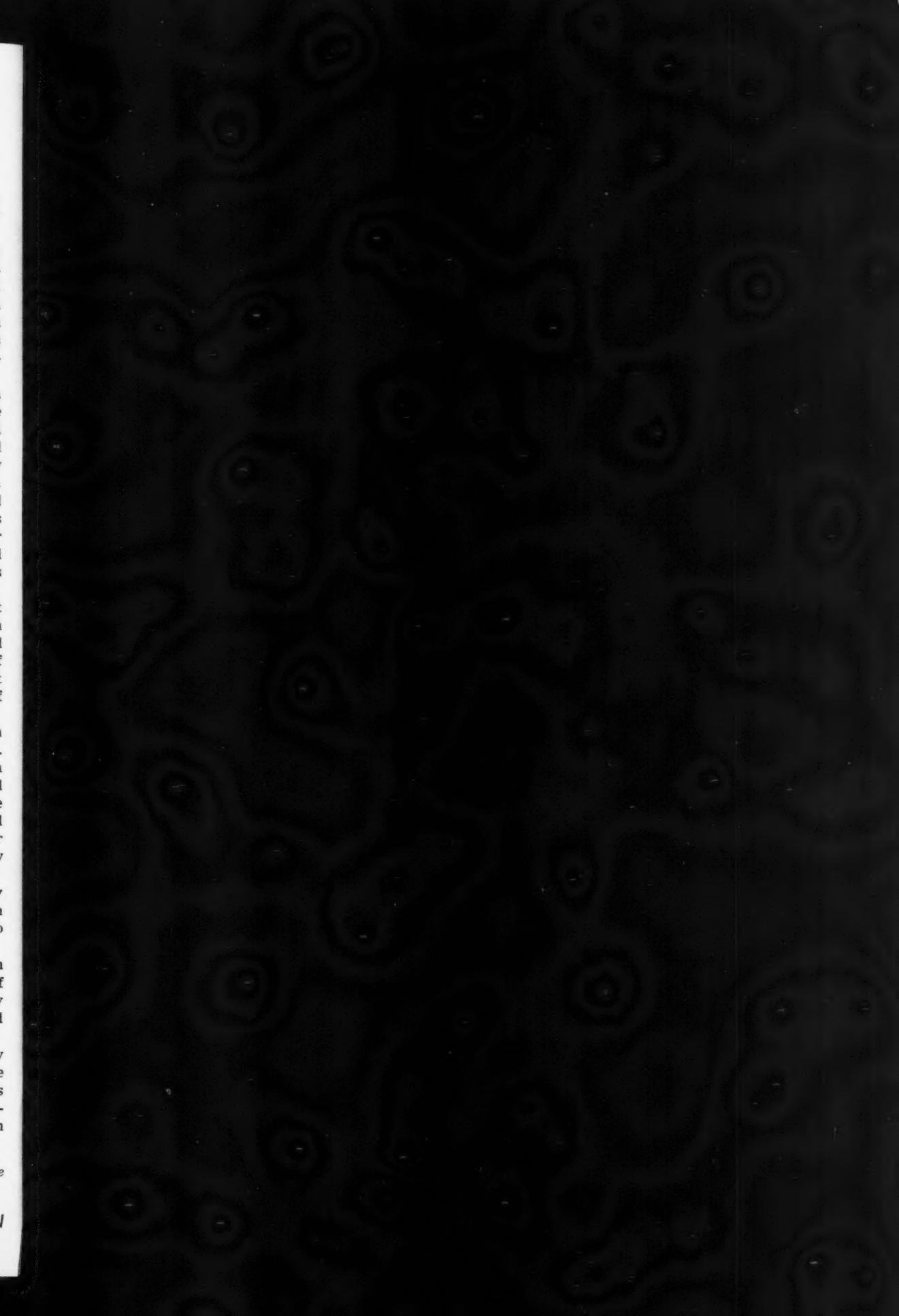
Nor do we need a stiff and unrelenting stem with which to reach, like the builders of the Tower of Babel, up to the sunlight of our God. We have only to rest in the arms of our Lord through prayer and faith, and be lifted to Him.

How like the seaweed's are our needs—and how unlike it are we in our abilities and powers. Like it, we are independent of the physical restrictions placed upon those who are tied to the earth. Unlike it, we are free and intelligent beings who can act upon our judgments.


---

*Blind Carrie Esther Hammil is crippled with multiple sclerosis. This devotional speaks of her faith.*









# PRAYER for christian unity

**Division of the Church  
Is a Tragedy About  
Which We Must Pray**

**by William J. Nottingham**

**D**ISCIPLES of Christ believe in Christian unity. From the beginning, we have not ceased to quote the *Declaration and Address* of Thomas Campbell that the Church of Christ on earth is "essentially, intentionally, and constitutionally one."

We join in many manifestations of unity and rejoice in the providence of God that has made Christian unity a conviction shared by other branches of the Church today.

Cooperation with Roman Catholics, however, is a rare thing. It is well, therefore, to take stock of positive ecumenical signs that appear along the way, particularly when the Pope himself is heard quoting phrases familiar to all of us in a message last June: "In essentials, unity; in non-essentials, liberty; in all things, charity."

It is a matter of fact that Roman Catholics and Protestants cooperate in many things in France. They gather in discussion groups, undertake social action, and pray together upon occasion.

*William J. Nottingham is a fraternal worker for CIMADE in Paris. He is sponsored by the Council on Christian Unity of the Disciples of Christ.*

A notable example is the joint press release last May signed by Cardinal Feltin, Archbishop of Paris, and Dr. Marc Boegner, president of the French Protestant Federation of Churches and former president of the World Council. They urged their countrymen to come to the aid of a million hungry people in Algeria, recalling declarations in respect of human rights and the use of torture that each had made previously. It was the first time that French ecclesiastical leaders had joined forces in a public press conference to stir the conscience of the nation.

But it is the Week of Prayer for Unity held January 18-25, 1960, that discloses deeper currents for which Disciples have hoped for 150 years. No one should be under any illusions about the nature of the chasm between Protestants and Roman Catholics, but neither should anyone set limits to the power of God in his Holy Spirit to cause Christians to care about each other!

Materials for the Week of Prayer for Unity produced by a priest in Lyon, France, delegated by his bishop to give attention full time to unity, were requested by Roman Catholics and others in 49 countries last year and numbered over 700,000 copies, more than ten times the number six years ago.

The key phrase is that of the late Père Couturier: "May the visible unity of the Kingdom of God come—in the way Christ wants it and by the means he wishes." Neither more nor less is asked than that the prayer of Jesus in John 17 be fulfilled, "that they may be one."

The week of prayer in this case is truly intercessory and Christ-centered:

- Sunday—unity of all Christians
- Monday—suffering in the face of division
- Tuesday—sanctification of Roman Catholics
- Wednesday—sanctification of Orthodox

Thursday—sanctification of Anglicans

Friday—sanctification of Protestants

Saturday—sanctification of Mission Churches

Sunday—unity of all men in the love and truth of Christ, especially the work of the World Council of Churches.

By sanctification is meant the triumph of love and holiness in the lives of the followers of Christ. By suffering is meant the sorrow which Christians feel over their separations. Each day has suggested Bible readings, and liturgical prayers are included from Reformed, Anglican and Orthodox traditions.

An invocation for use by all Christians not only shows remarkable similarity to things that have been said among Disciples but adds a spirit of humility and repentance that is less common.

The third sentence is marked with a footnote emphasizing that "one is not to examine the conscience of others but his own." Each one is urged to *name his own Christian group* (Roman Catholic, Protestant, Orthodox, Anglican) which has failed so often to love the others. Père Couturier's litany follows:

For the little importance we have attached to this word of Thy heart: "I have other sheep that are not of this

sheepfold. These also I must gather; they will hear my voice."

FORGIVE US, O LORD.

For our controversies sometimes filled with bitterness, narrowness of spirit, or exaggerations concerning our Christian brethren and for our intransigence and our severe judgments. . . .

FORGIVE US, O LORD.

For all the violence of which we have been guilty in the past and even today toward our Christian brethren. . . .

FORGIVE US, O LORD.

For all the unjustified restrictive measures taken toward them. . . .

FORGIVE US, O LORD.

For all the proud or complacent attitudes we have shown throughout the centuries toward our Christian brethren and for all our incomprehension in their regard. . . .

FORGIVE US, O LORD.

For examples of bad conduct which have retarded, diminished, or destroyed the effects of grace in the souls of all our Christian brethren. . . .

FORGIVE US, O LORD.

For forgetting frequent, fervent, and fraternal prayer for them. . . .

FORGIVE US, O LORD.

## JERICO

(Luke 18:31-43; 19:1-10)

### memories of two transformed men

ACCORDING to the closing chapter of Deuteronomy Jericho was about the last thing Moses was permitted to see. It was in a prosperous valley then and still is. The same clear cold spring issues in a stream large enough to supply the town and the shepherd people of the countryside.

It also fills the small irrigation ditches which convert what  
(Continued on page 12.)

Joseph B. Hunter is executive director of the Arkansas State Council of Churches, with headquarters in Little Rock. He was for eleven years professor at Lynchburg College, Lynchburg, Virginia.



# Editorials

## Church and State Separated?

PERSONS are citizens of two worlds, as it were. We are expected to put our highest ethical concepts in practice as citizens without trying to "run the government," as churches.

On the other side of the picture, we have a constitutional guarantee of freedom of worship, in churches organized within the framework of secular law. On the whole, most of the problems have been small, some even imaginary. In America we have the best system of government-church relations in the world, from our viewpoint.

A few weeks ago a shocking exposé threatened this relationship. Representative Melvin Price, of Illinois, discovered that a civilian had succeeded in getting one portion of the United States government, namely, the military training center at Lackland Air Force Base, Texas, to spend the taxpayers' money in support of one side of a church fight.

Some years ago the Presbyterian Church, U.S.A., saw fit to defrock one of its clergymen. Since that time a small handful of people who profess to be Christian have exerted their every effort to discredit anyone and any church that recognizes the Presbyterian Church, U.S.A. (now the United Presbyterian Church) and has any sort of fellowship with it.

The first target of attack was the Federal Council of the Churches of Christ in the U.S.A. When this cooperative agency joined with nine other inter-church groups in 1950 to form the present National Council of Churches of Christ in the U.S.A., the attack was simply shifted to the new agency, often with old leaflets and articles simply updated.

Likewise, the "charges" against these supposedly evil cooperators were updated. Where we were once called "fascist" sympathizers, we became, by stages, Nazis and "reds." The same American Christians, preaching the same crucified Christ, have been called subversives by this outfit of scandalizers for a quarter century. If one could be fascist, Nazi and Communist, successively, he must be schizophrenic, for they certainly hate each other.

Well, Christians are accustomed to perse-

cution. Those whom God has led into paths of fellowship in worship and into some mutual understanding in doctrine have developed patience with the dissidents. After all, they are free citizens also, and free to seek Christ in their own way.

*But this is going too far.* When these individuals and the agencies they form succeed in corraling easy money with which to arouse suspicions, we can only feel sorry for those who think they are promoting the kingdom of God this way. When they control a civilian writer, armed with pamphlets from which to quote as if they were infallible, and put out their stuff as an instruction manual, over the signature of a Brigadier General, we protest.

It would be laughable, if it were not so tragic. For example, one fellow is quoted as saying that Dr. John A. MacKay, retired president of Princeton Theological Seminary, has used words which are "a typical example of the twisted and deceiving play on words used by left-wing clergymen in their attempt to disguise their blatant support of important Communist conspiracy objectives."

As we say, it's laughable. But one stops laughing quickly, when he suddenly realizes that he helped pay for the pamphlet! We are neither Princetonian nor Presbyterian, but we know John MacKay. His attackers should be so patriotic!

Now everybody wants to get on the bandwagon. A senator says he thinks all this material is true. We wonder why he didn't take a little briefing in church history before he spoke. He might have avoided some embarrassing moments which are sure to come from his constituents.

Church quarrels are one thing. Paying for them at the expense of the U.S. treasury is something else. While we have known what irked the Protestant dissidents from the beginning, we have no objection to their free speech.

We commend Secretary of the Air Force Dudley Sharp for issuing a statement "categorically repudiating" the training manual as "representing Air Force views." He had better check the credentials of his book censor, too!

# The Eternal Need

by Harriette Simpson Arnow

*The following article calls attention to the importance of providing good books for teen-agers and young adults and is published here in observance of National Library Week. This article by an outstanding novelist is provided in cooperation with the Protestant Church-Owned Publishers' Association. The observance is supported by the American Book Publishers Council as well as the Magazine Publishers Association.*

ONE of my favorite bits of reading matter is a yellowed document, acquired by the Tennessee Historical Society, and now preserved in the State Archives at Nashville. Written in Philadelphia 163 years ago on two sheets of foolscap, it is a bill for books and educational materials bought by General James Winchester and stocked in his store near Castalian Springs in Middle Tennessee, the far west of 1797.

The list includes slates, slate pencils, foolscap, note, blotting, and writing papers, ink powder, sealing wafers, and ivory folders, but most of the items are books, the works that could in 1797 be had in Philadelphia, the intellectual center of the young United States.

There were hundreds of volumes with dozens of titles, ranging from the best in translations such as the works of Voltaire and Cervantes to almanacs and small representations of the then rather new spelling book and dictionary of Webster. The overwhelming majority of the titles was of course British in origin, for the United States was yet too young to have done much toward

shaping her own intellectual and cultural life.

General Winchester's store, near his stone home, Cragfont, that can still be seen, was literally on the frontier. Indian lands surrounded Middle Tennessee on three sides, and it was less than two years since the Creeks had made their last raid on the neighborhood. There was in all of Middle Tennessee less than twenty thousand people, and only a fraction of these served by the general's store, for he was only one of many merchants stocking books.

Not many miles over the river in Nashville, merchant John Rice, already dead of Indians by

1792, sold most of what was then considered best in English literature—the works of Shakespeare to *The Rambler*; another early merchant, Lardner Clark, specialized in Greek and Latin authors.

Books were by then an old story in all the United States and had by 1797 been published for many years in Kentucky. They had traveled with the Long Hunters, and continued to cross the mountains by pack horse and come down the rivers by flat boat. Why? Books were of no help in fighting Indians and clearing fields, and they were by today's standards extremely expensive. In Nashville of 1793, *Tom Jones*, for example sold for one pound twelve shillings though the average daily wage for common labor was only three shillings; Hume's *History of England*, also stocked by General Winchester, sold for \$18.00 or  
(Continued on page 25.)

## Teen-agers and Young Adults Must



Be Nurtured by Good Literature

Harriette Simpson Arnow, author of *"The Dollmaker"* and other novels of distinction, prepared this article for the Protestant Church-Owned Publishers' Association and its members. *"The Dollmaker"* is regarded by critics as a thoughtful book that strikes a chord in the minds of young readers who are looking for elements of human truth in a complex world.

# Witnessing Together

by Mrs. James D. Wyker

SOMETIME ago I spoke for two weeks on The Florida Chain of Missionary Assemblies. They were celebrating their thirtieth year in bringing to Florida "Ambassadors" from around the world, representing several denominations.

When I served on "the Chain" a year ago I asked, "But why all these years in Florida? Why not in many other States?" The answer was simple: Many people from all the other States are in Florida during

dors was a young Episcopal Bishop, the youngest Bishop in the Episcopal Church. He serves the whole of Alaska, and he insisted that this new State is the most interesting place in the world to work today.

He said, "I like to believe that I am not serving the Episcopal Church alone but *all* of you! Through comity we plan not to compete in this new field—the Methodists are allocated a certain area, the Presbyterians another, Episcopalians an-

responsibility as citizens. He insisted that while we are church members, we are also citizens, and we must witness *as Christians* while we participate in government. We are the government; therefore government will be what we are and what we insist that it be. A representative from the Department of International Affairs, National Council of Churches, told of the nation-wide program for peace and answered questions in forum periods on the controversial issue of the recognition of Red China.

These Assemblies this year seemed to me to be notably significant. They were not discussing "foreign missions." They were facing issues dealing with the *whole* church, the gathered and the scattered church; they were considering how all of us together can better make a vital witness in a day of revolution and discord.

One got the feeling that time is running out—and that Christians need to feel a sense of urgency in making known His truth by demonstration and example. It seemed to us as we were sent by our various communions, that we were doing the interdenominational phase of our denominational work, as we learned long ago to do in overseas work.

## from a woman's point of view

the winter months; you set up this series of Assemblies across that State, at this particular time, and you serve the nation!

Last year was particularly stimulating. Several younger missionaries were speakers and they shared with eagerness the "New Look" in missions. The old day when they spoke of nationals as "children" is gone! The missionaries are co-workers, fraternal workers, ecumenical workers. They frankly admit it is not easy, but they believe it is right.

During a forum luncheon a question was asked of a Methodist Bishop from Belgian Congo, "But is the Belgian Congo fully capable of participating in self-government?" He replied, "No, neither was your son fully capable of driving your car at age sixteen but you let him do it. We want to help in every way we can to see that the Africans now furnish their own leadership in church and community life."

An older missionary one day in an informal conversation told a funny story about an African national and quickly a young Lutheran missionary exclaimed, "Don't talk about the Africans that way. They are wonderful people!"

Serving as one of the Ambassa-

other."

He is called the "flying Bishop" because he covers his entire field in an airplane. He confided that he had found it difficult at first to convince his communion that he needed an airplane. He could not use cars, nor dogs, nor boats to cover the entire area, but in a plane he could. The church leaders argued, "A Bishop has never before used a plane!"

When I was on the same program with the Bishop, I could not resist using my oft-repeated "ham" story about the bride who was to cook her first ham and she did it as her mother had always done it. She cut off exactly two inches before she baked the ham only because "Mother always did it that way." When she questioned Grandma (because Mother said she did it that way because her Mother always had), Grandma chuckled and replied, "My goodness, child, I never had a kettle big enough to cook a whole ham."

The second interesting fact about the Assemblies of 1960 was that they also considered "Mission—U.S.A." and "Hometown—U.S.A." They believe that we must demonstrate the same dedication and consecration as Christians here, as we expect from the missionaries overseas.

A leader from the Washington office of the National Council of Churches spoke several times on our

## BOY IN MARCH

by Maude Rubin

Now the wind is wild—  
Last winter's snow-wrapped  
parcel  
Bursts its weathered string.  
(Though days grow longer,  
nights still bring Ice-sting!)

Clouds piled  
On clouds make shimmering  
dream-towered castle  
More real than earth to earth-  
bound child . . .  
He rigs his kite like a sacred  
thing—  
Then conquers space on a paper  
wing!

Mossie (Mrs. James D.) Wyker is minister at large for The United Christian Missionary Society's department of social welfare.

## AN APPRAISAL . . .

# Second Consultation on Internal Unity

WICHITA, KAN.—The Second Consultation on Internal Unity of the Christian Churches was characterized by frankness, tempered by charity and a willingness on the part of participants to enter into discussion, if not by constructive accomplishments.

The Consultation, held in February at Broadway Christian Church here, included representatives from two groups within the Christian Churches—the so-called cooperative churches associated with the International Convention of Christian Churches and its various agencies—and those largely known as “independent,” or “direct-support” churches.

### Attendance Good

More than 150 persons registered for the three-day assembly at Broadway Church and the frequently expressed opinion in the sessions and between them was that hopes for reconciliation are slim.

Among the speakers were: C. K. Thomas of Phillips University; George Earle Owen, executive chairman of the Division of General Departments, United Christian Missionary Society; Charles R. Gresham of Midwest Christian College; Dean Walker, president of Milligan College; Floyd Strater, minister of Davis Park Christian Church, Enid, Okla.; Woodrow Phillips of Ozark Bible College; Lloyd Taylor of Phillips University's Sociology Department; Robert Tobias, professor at Christian Theological Seminary, Indianapolis; James DeForest Murch, managing editor of *Christianity Today*; Fred P. Thompson, pastor of the First Christian Church of Chicago; A. Dale Fiers, president of The United Christian Missionary Society; and Tom Parish, pastor of Central Christian Church, Wichita, Kan.

### Addresses

Dr. Thomas' addresses on the nature of New Testament Church doctrine, mission, polity and unity were popularly received. Interestingly enough, his statements were widely quoted by “both sides.”

Also of interest were two ad-

resses by Lloyd Taylor of Phillips University and the concluding message by Dr. Fiers, The United Society chief executive. The address by Mr. Taylor on the “Sociological Factors in our Brotherhood Problem” was generally felt to be worthy of being printed in the journals which speak for the two factions. I concur.

### Representation

The assembly drew people from Kansas and Oklahoma in large numbers, although a number of other states were represented. Among these were Nebraska, Missouri, Arkansas, Illinois, Colorado, Indiana and Texas.

Dr. Fiers' excellent address on “The Prospect and Consequences of a United Brotherhood,” was a highlight of the meetings. He observed that what is impossible with men is possible with God.

His heart went out to those who are in “the great chasm between” and sincerely and with heroic effort are attempting to hold on to both sides of the brotherhood in vain. He said that it is these who are truly being hurt in the schism.

Some of the observations that different ones have expressed in my hearing is that they could not see any real and tangible results of the meeting, but that it certainly does no harm to have the two factions conversing.

The following five points would summarize this writer's evaluation of the consultation.

(1) The “independents” are now willing to admit that organization is all right, since they too have some organizational structure. This has ceased to be an issue.

However, Mr. Phillips said that he did not feel it essential that the “independents” be organically united. They are united, according to him, on the basic matters of faith. Wherein does this differ from a unity which can be had on the same terms with most Protestant bodies?

(2) The subject of “open membership” is now the theological foot-

ball just as was the instrumental music issue prior to 1909. The “independents” hold the “cooperatives” responsible for each congregation which practices it. The United Christian Missionary Society is also accused by “independents” of being “open membership” simply on the grounds that they either *do not* or *can not* censure the congregations which practice it.

I suspect that if they did take censuring action, the charge of ecclesiastical domination would be justly hurled at them.

(3) Little hope can be expected from these meetings, at least in the immediate future. This was expressed in formal speeches, in reply to questions from the floor, in discussion groups and privately in the halls. I do not recall a single hopeful voice in the entire assembly.

(4) As an “ex-independent,” it appears to me that many of the independents would like some way of removing the stigma of being the “pull-outers.” Subconsciously they may hope that these meetings may accomplish this.

On the other hand, the cooperatives may see in it an opportunity to win over anyone who has not yet crystallized his thinking. This is the only value I can see in it.

(5) Some speaking for the cooperative life of the brotherhood made support of the cooperative agencies a test of fellowship. This is certainly the position expressed by George Earle Owen.

Even many of the cooperatives objected to some of the things said by Dr. Owen. The point of objection was that they felt the cause of “open membership” was aided and abetted. I personally do not feel that he gave comfort to those who do practice it. He was misunderstood.

A printed booklet of addresses and reports of discussion groups is being prepared and may be ordered by writing to: Dr. Charles Gresham, Box 9632, Oklahoma City 18, Oklahoma. (The price is \$1.25.)—E. E. BRIDWELL, *Broadway Christian Church, Wichita, Kansas.*





## The Church at Large

### Ross Urges Spirituality To Combat Juvenile Delinquency

## Council Appraisal

OKLAHOMA CITY, OKLA.—As the National Council of Churches nears completion of its first decade, its 33 constituent Protestant and Eastern Orthodox denominations will be asked for an appraisal of the interdenominational body.

In his report to the NCC's General Board here, Dr. Roy G. Ross of New York, general secretary, said the objective of the appraisal would be "to make the council the best possible instrument for interdenominational cooperation in the U.S.A. during the years ahead."

Established late in 1950, the council represents 33 members with more than 38,000,000 communicants. It carries out 70 cooperative programs in behalf of its constituents.

In another address, Dr. Ross called on religious groups to bring "spiritual insights and moral judgment to bear upon the mores of society and its institutions" in an effort to combat juvenile delinquency.

Urging churches to take a more aggressive role in fighting the problem, he warned them against leaving delinquency to courts and social agencies and concerning themselves only with "so-called normal children and youths."

## Religion Racketeers

NEW YORK, N. Y.—Under the guise of religious charities, opportunists and racketeers are cashing in on the nation's spiritual revival, reports an article in the March issue of *Coronet Magazine*.

These con men are flourishing in an atmosphere in which any attempt to stop them through legislative action meets with opposition. This opposition stems from the courts as well as from spokesmen for America's religious organizations, says *Coronet*.

There are many ways in which thieves don religious garb and steal in the name of God, the article states. The racketeers are running the religious gamut and making it pay.

In New York State during 1953 alone, residents gave away \$22,500,000 to religious con men and crooked "charity" promoters, according to a state legislative committee's report.



## National Library Week April 3-9, 1960

ST. LOUIS—National Library Week, a citizens' movement to focus attention on the vital role of the printed word in our national life is being observed across the nation April 3-9.

Churches are taking on greater responsibilities in the observance, according to Dan Lacy, managing director of the American Book Publishers' Council and a strong advocate of the emphasis on Library Week.

Highlighting the need for a "better-read, better-informed America," Library Week emphases are both at the level of encouraging individual and group action. Churches are using the emphasis to call attention to the importance of church libraries.

Raymond Baldwin, executive secretary of the Christian Literature Commission of the Christian Churches (Disciples of Christ), has urged churches to observe National Library Week.

National Library Week is sponsored by the National Book Committee, Inc., in cooperation with the American Library Association.

## National Radio Pulpit

NEW YORK (April 3)—Dr. Robert J. McCracken, minister at Riverside Church, New York City, returns to the air on National Radio Pulpit, today.

He will be the featured speaker through June, 1960. Dates and topics for April follow.

April 3. "An Honest Man's the Noblest Work of God."

April 10. "The Cross and the Forgiveness of Our Sins."

April 17. "The Difference Easter Makes."

April 24. "On Hating Things, Not People."

National Radio Pulpit is the oldest continuous radio network program on the air today.

### Expresses Regrets Over Allegations

## Air Force Secretary Testifies on Manual

WASHINGTON, D. C.—Secretary of the Air Force Dudley C. Sharp told a House Armed Services subcommittee that he greatly regrets any reflections which an Air Force training manual has cast upon the loyalty of the majority of Protestant churches and that failure to edit it properly before release was "inexcusable."

The secretary said that his investigation has disclosed that "impropriety" of the manual had been detected by Air Force headquarters and steps taken to withdraw it six days before he himself heard about it.

He said his personal attention was first directed to the manual on February 16 when the National Council of Churches made public a letter of protest dated Feb. 11 that it had sent Secretary of Defense Thomas S. Gates.

When he looked into it, he stated, he quickly approved the action that had been taken by the Air Staff to withdraw it at once from circulation.

Secretary Sharp told the subcommittee headed by Rep. Melvin Price (D-Ill.) that "our preliminary investigation has established that there were no effective reviews made of this training manual prior to issuance."

### • In Korea

## Healing a Division

SEOUL, KOREA—Delegates to a reuniting Assembly of the Presbyterian Church in Korea healed the denomination's five-month-old rift by voting to withdraw from the World Council of Churches.

Korea's largest Presbyterian body, the Church had been split into rival Assemblies last September by a large anti-Ecumenical minority party whose leaders demanded disaffiliation with the WCC.

The Assembly adopted a motion stating that the World Council was not pro-Communist, did not promote liberal theology and was not a super-Church, as charged by the minority group. Members of the majority party, however, agreed to the withdrawal for the sake of peace within the 550,000-member Church.

# Study Opportunities in

1960



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*August 15-17*

Indiana Rural Church Institute

Mr. Vinton D. Bradshaw, Director

For Information Write:

**DR. DAVID C. PELLETT,**

Director of Summer Session, Christian  
Theological Seminary, Indianapolis 7

Dr. BEAUFORD A. NORRIS, President

**JERICO** (Continued from page 6.)

would otherwise be a sun-parched strip of low land into orchards of luscious fruit, flourishing gardens, and clusters of beautiful flowers.

The spring was flowing this way when Elijah and Elisha were in conference there before they walked the short distance to the Jordan where the mantle of prophecy was transferred to the younger man of God. At this same spring the women gather each morning in friendly fellowship and then walk away, each with a four-gallon jar of water balanced perfectly on her head.

According to the Gospel of Luke, Jesus did a great part of his recorded teaching while on his last journey down the Jordan valley. The twelve and then the seventy messengers gave the villages advance notice of his coming and prepared the way for him. All this time he was trying to convince his disciples that he was going to be killed in Jerusalem.

They refused to believe that this could be. Now they had come practically to the Dead Sea, the end of the fertile and friendly Jordan valley. They were at Jericho. From this point one road leaves the valley and makes the steep and winding way to Jerusalem. When he set his face in that direction his disciples were afraid.

As we tarried in the interesting and thriving town of Jericho my thoughts went back and forth between a blind beggar by the roadside crying for mercy and an eager rich man who wanted to see the prophet from Galilee. Each man received from Jesus a miraculous blessing, both deeds of kindness and both opposed by the people about him and by his disciples too no doubt.

The wide social gap which separated these two men emphasizes the fact that Jesus saw men in their needs, not the social standing which gave them praise or neglect. Luke placed these two miracles together in his gospel and they no doubt took place on the same day.

The first man served was probably the poorest man in the town and also blind. There was no one to provide his food, and the people attributed his blindness to some sin. When he cried out for help from the passing prophet, "Jesus, son of David, have mercy on me," the people rebuked the poor fellow, insisting that Jesus should not be bothered by a social outcast.

Jesus was busy and completely possessed by thoughts of his fate at the other end of the Jericho road, but he called for Bartimaeus and opened his eyes to see the hills and trees and passing throng. (It is interesting to read Luke's Gospel through and notice the number of little things that are recorded which Jesus did.)

The other miracle involved the richest man in Jericho. Two things are said in introducing him, that he was short of stature and also very rich. He was at the top of the city's economic society, whereas the blind beggar was at the bottom. And again the people protested. They felt that any self-respecting person should refuse to have any dealing with a Jew who would collect Roman taxes from his own people. But Jesus saw men's hearts and their needs, that rich men had needs too. So Jesus went home with Zacchaeus for dinner.

We call it a miracle when Jesus opened the eyes of the blind Bartimaeus. But the change wrought in the life of Zacchaeus was also a miracle. He was born again. Jesus must have talked straight to his basic sin, selfishness. Zacchaeus arose from that dinner a transformed man, ready to do right. Jesus saw the miracle and called it salvation.

As we traveled that steep and winding road back to Jerusalem we naturally thought of Jesus walking that way on his last journey, but there kept coming to mind the two transformed men whom he left behind in Jericho.

# Tribute to the Pony Express

PONY EXPRESS BIBLES like this were given to all young riders entering the employ of Messrs. Russell, Majors, and Waddell, proprietors of the Express, whose centennial is being marked July 19 with civic events scheduled in eight states from Missouri to California.  
—RHS



Begun 100 Years  
Ago Today,

One hundred years ago today—April 3, 1860—famous Pony Express began service. This year's centennial celebrations of the Pony Express will be largely a tribute to American youth.

Most of the daring riders of the famous mail-carrying service between St. Joseph, Mo., and Sacramento, Calif., were very young men—many of them in their teens.

An advertisement of the times in San Francisco, seeking Pony Express riders, stated: "Wanted—young, skinny, wiry fellows not over 18. Must be expert riders, willing to risk death daily. Orphans preferred. Wages \$25 a week . . ."

Young men entering Pony Express Service, operated by the famous transportation firm of Russell, Majors & Waddell, were given a Bible. These are very rare today.

Riders were required also to take this oath upon entering service:

"I hereby swear, before the Great and Living God, that, during my engagement, and while I am an employee of Russell, Majors & Waddell, I will, under no circumstances, use profane language; that I will drink no intoxicating liquors; that I will not quarrel or fight with any other employee of the firm, and that in every respect I will conduct myself honestly, be faithful to my duties, and so direct all my acts as to win the confidence of my employers. So help me God."

The youthful Pony Express riders consistently outran Indian pursuers while carrying the mails through the wilderness, often through blinding snows and howling storms, and in extremes of heat and cold. Only one Pony Express rider was lost to the Indians.

Johnnie Fry (or "Frey" according to some writers) is credited by some accounts with being the first Pony Express rider to leave St. Joseph on April 3, 1860. He was little more than a boy when he entered the Express service. He was a native Missourian, weighing less than 125 pounds. An early account states:

"Though small in stature, he was every inch a man. His run was from St. Joseph to Seneca, Kansas, about 80 miles, which he covered in an average of 12½ miles an hour, including all stops." He later entered the Union Army, and was killed in 1863 in a hand-to-hand fight in which he was credited with killing five assailants before he was killed himself.

William "Bill" James, a native Virginian, was credited at 18 with being one of the best of the Pony Express riders over a route in Nevada during some of the most savage Indian country.

None of the Pony Express young men had an opportunity to grow old in the Service. In October, 1861, the cross-country telegraph was completed and the Pony Express was terminated. Despite its short life, it was credited with many important contributions, including the fact that it helped to keep East and West joined during the early crucial days of the Civil War.

Although the Pony Express was short-lived, it will be very much alive this year. Many pageants, celebrations and other activities memorializing the Pony Express are planned for this 1960 Centennial year.

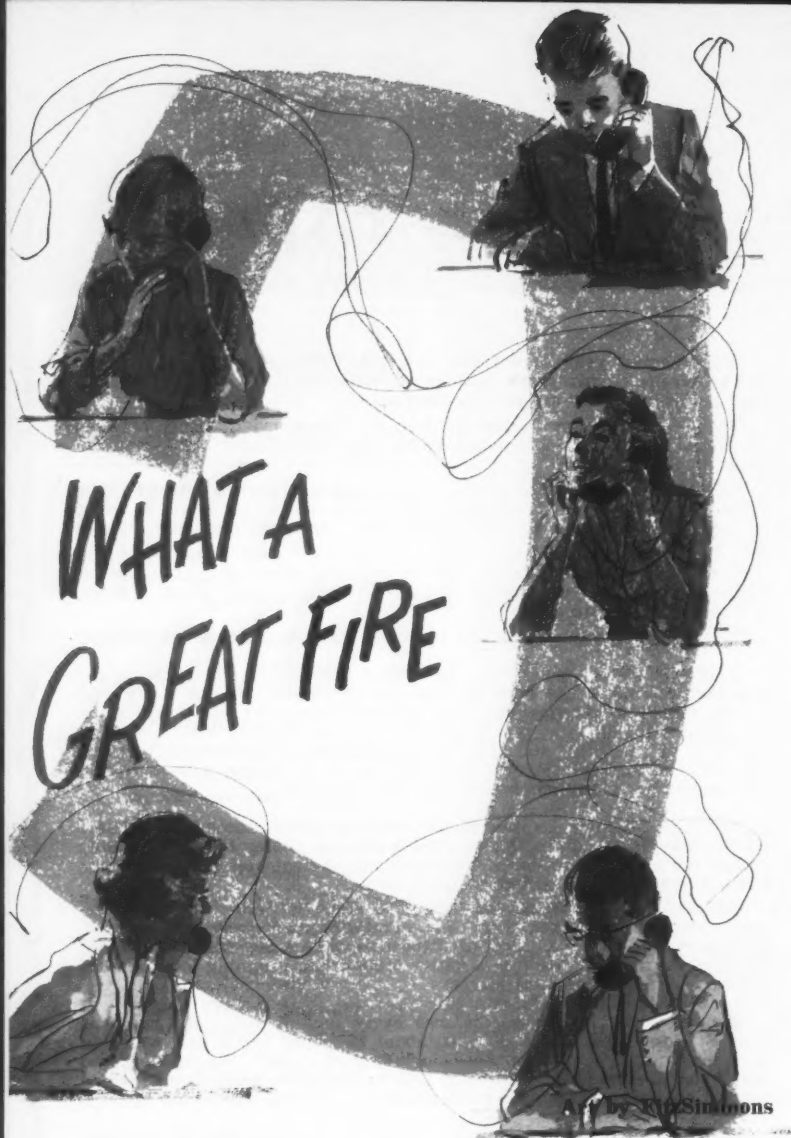
As a part of Centennial year celebrations, the Post Office Department will issue a new Pony Express commemorative postage stamp July 19 at St. Joseph and a commemorative stamped envelope at Sacramento.

On the same date, as one of the major memorial events scheduled during the vacation season this year, the National Pony Express Centennial Association plans to re-enact the Pony Express runs, starting out—just as the Pony Express did approximately 100 years ago—from both St. Joseph and Sacramento.

The eight states through which the Pony Express ran are Missouri, Kansas, Nebraska, Colorado, Wyoming, Utah, Nevada and California.

The Pony Express Is a Legend of  
Teen-age Courage and Valor





by Edwin T. Randall

MABEL KRANZ sighed as she rose wearily from the phone, rubbing her ear where it hurt. At the sound of the front door she turned, her eyes picking the late time from the face of the clock as they passed, verifying that it was properly time for her husband to be coming home.

"Darling," she exclaimed as he seized her happily and planted a kiss where it fit best, "I haven't even started supper."

"Wasting away the shining hours in idle chatter, no doubt,"

he kidded her. "You women lead soft lives."

"No," she responded so seriously it took him quite by surprise, "it's the first time I've spent all afternoon on the phone since the flood at Morton, but it's been wonderful. Only, we're going to have to give up our trip to the country next Sunday. We are going to church."

"Tell me about it," he asked. So she did:

It began when Charlotte came bounding in at noon and said, all excited, "Mommie, it's ter-

rible. The new minister is a Communist!"

And I said, "Don't be silly! That's impossible!"

And she insisted, "No. It's true. Everybody says so."

And when I went on to say again it was impossible she said, "Just wait until Joyce stops for me after lunch. She'll tell you."

So when Joyce came by Charlotte asked her to come in and tell me, and she said, "But it's true, Mrs. Kranz. Clarice Snow told me. Her mother said it!"

Well, the girls were late so I didn't give them any argument, except to tell Charlotte not to repeat any such thing to anybody, whatever she thought and I was still sure it couldn't be true. Then after they were gone I thought I'd just call Effie Snow and ask her. So I did.

I said, "Effie, what's this about Mr. Nagler's a Communist?"

And she said, "Oh, is he? Well, I must say I'm not surprised, after what he said."

And I said, "Well, I'm not saying he is. I don't believe it, myself. But it's being told all around that you said he was."

"Oh, no," she said, all up in arms, like, "I never said any such thing. All I said was what he said sounded like what a Communist might say."

"Well, what did he say?" I asked her.

"Why," she answered, "he said Communists were better than Christians."

And I said, "Effie Snow, I just don't believe anything of the sort." You know she and I are good enough friends I thought I could say anything to her. But she got huffy and said, "Well, if you don't believe me you just ask George Storm. It was him told me about it, only this morning when I ran into him in front of the courthouse. He had to file some paper for the bank and I just asked him what happened at the trustee meeting last night and he laughed and told me what the preacher said."

So I asked her if he seemed excited about it and she told me no, that he seemed to think it



was amusing. And I asked her if that didn't seem queer if it was really as serious as she let on. And she said, "Well, you know George, he can see the joke in anything as long as it isn't something you can deposit in the bank."

So I told her I was going to call George, and she said, "You just do that, please. You'll find out."

But when I tried to get him he was in some kind of meeting at the bank and, while I was waiting for him to call back, Don Stowell called from the school and asked me about it. He was worried. He said all the children were talking about the Rev. Mr. Nagler being a Communist and he was worried because he'd just asked him, as the newest clergyman in town, to talk at assembly. As a Catholic he felt in a delicate situation so he wanted to ask me, entirely in confidence, what was going on, anyhow. Which shows how smart you were when you said you thought we ought to get better acquainted with the new school superintendent whatever his religion.

Well, I told him I just plain didn't believe it and for him just to hold his horses until I got done with my telephoning and then I'd call him back.

So pretty soon George called and apologized for being too busy to talk to me, and I said that was all right, but what was this about the new preacher being a Communist. And he laughed like it was funny and I got mad.

"Don't you laugh, George Storm," I said, and I guess maybe I sounded pretty grim. "It's all over the high school that our new minister is a Communist and Superintendent Stowell has already called me about it because he's invited him to assembly and he doesn't know if he should cancel the invitation."

And about that time I ran out of breath and George said, "This is preposterous, Mabel."

And I said, "It sure is. But Effie Snow said you told her the new minister said Communists are better than Christians and

she said that sounded like what a Communist would say and Clarice heard her say that and she went off to school and told everybody the new minister was a Communist."

And then George laughed again and I was so mad I could hardly sputter.

And he said, "Simmer down, Mabel. That isn't what he said. I told Effie what he said was that Communists work harder at their religion than we do at ours."

And when I went on sputtering he said, "You call Janice Williams. She was there, too. She'll tell you what he said."

Then I began to realize, I guess, what we were up against. I said, "George, it really doesn't matter much what he said or what you said. It's all over that he's a Communist and, silly as that sounds, it can do not only this young man but the church and the community a lot of harm. What can we do?"

He said, "It seems to me you're doing what ought to be done, Mabel. You just go on and call Janice and when you know for sure then you can call Effie back and tell her off proper."

So I said I didn't think telling Effie off would do much good, but I'd call Janice. So I did and told her the whole story and right away she saw what we were up against, particularly with Don Stowell getting excited, and she said, "Let me tell you exactly what he said as I remember it, Mabel. Then we can go on from there. It was right after Harold Price made the speech he always makes to every new minister, that he mustn't expect everybody else in the church to work as if they were getting paid for it, too. And Mr. Nagler was embarrassed by it, just as all the rest of us were. He laughed a little nervously and then said—and I'm trying to remember his exact words—'Brother Price, maybe we ought to learn from the Communists. If all of us were as enthusiastic working at our religion as they are working at theirs, we might all be better

Christians.' I think that's exactly what he said."

So then we made our plans. Janice said everybody was out last Sunday because it was his first and come next Sunday a lot of us would have some excuse to go away so the crowd would be a lot smaller. "Now," she said, "we've got to change that. We've got to have even more people out next Sunday. That way everybody will know nobody takes this silly thing seriously—because," she added with the good sense you know Janice always has, "you can never catch up with a thing like this once it gets started."

Well, we divided up. She was going to call Effie and tell her what was really said and ask her to call the school and get Clarice sent home. Then she'd tell her she was mistaken and to tell everybody that asked her it was a mistake, a misunderstanding, and to say nothing to anybody unless she was asked a direct question. Then she would ask Effie to call Don and tell him it was a mistake. After she gave Effie a chance to get her calls in, she'd call her back and give her the word about everybody going to church next Sunday.

Meanwhile I was to call George and tell him what Janice said. And I wrote down exactly what she said the words were so I wouldn't mess it up any more.

So she did and I did. And George was just wonderful and said he'd call Don Stowell, too, and reassure him there was nothing he needed to do. And he also volunteered to call a bunch of people about being in church next Sunday.

When Charlotte got home she just mentioned Clarice had left school early, but she was all excited about the basketball game tonight and had to rush off for the big rally before the game. She should be home soon—for a few minutes, at least.

★ ★ ★ ★ ★

"So," she concluded, just a little out of breath, "that's how  
(Continued on page 23.)

# Strength of Humility



## "Where the Scriptures Speak . . ." by the Editor

Scripture: Matthew 5:3-5; Luke 14:7-14.

THE second lesson in our series of studies about the Sermon on the Mount and the parables of Jesus has to do with humility. If you were going to describe the qualities necessary for leadership or participation in some great enterprise, what would you name first? In modern America, where the "hard sell" is quite in vogue, it is likely that not too many people would mention humility first.

We have three of the Beatitudes from the Sermon on the Mount for consideration first. In one way or another they point to humility as a requisite for participation in the Kingdom. Each of these statements begins with the word "blessed." It is hard to get an English word that completely expresses the meaning of the original text here. A French translation of the Bible which I have uses a word which we, in turn, translate from French into English as "happy." The word does have something of that in it, but it also is a little misleading because it may be difficult enough to imagine how the poor in spirit and those who mourn can be "blessed," much less "happy."

Actually, we might say "fortunate," or "in a fortunate situation." First, "the poor in spirit" are mentioned. (Matthew 5:3.) This has nothing to do with being without money, nor does it mean that those who have very little of the spirit are fortunate. I think it means that the poor, in contrast to the rich, seemed more willing to put their faith in Jesus and his promises. They were "in the spirit" to a greater degree than others. Therefore,

they were blessed or fortunate because they were receiving the necessary qualities for membership in the Kingdom of heaven.

In the Gospels, we find the phrases "Kingdom of heaven" and "Kingdom of God" used almost interchangeably. Matthew is the one that uses the word "heaven" most. It certainly refers to a coming existence in a new kind of kingdom, God's perfect Kingdom. Many people, of various beliefs, were interested in a new world, but not many people considered that the poor or the meek would have any part in its leadership or fellowship.

The second Beatitude is rather easy to understand. Obviously, it does not mean that simply because one suffers and mourns he is blessed. Rather it means that there is a Comforter for such people. Again, they are most fortunate to have someone who will help to bear their burdens.

In the third Beatitude, we come specifically to the consideration of humility. "The meek" are also said to be blessed. (Verse 5.) Meekness and humility are like qualities. Now it is said that such people "shall inherit the earth." Again, we do not understand this to mean anything physical. As a matter of fact, true humility is sometimes a guarantee that one will not have much of this world's goods. In many circles, it is a rough-and-tumble fight for the investments and property that make up "the earth."

This phrase must be equal to "the Kingdom of heaven" and "the Kingdom of God." Humility is held out as a quality which is necessary for those who would participate in the true and eternal spiritual Kingdom of our Lord.

There is a great deal of sham and pretense which passes for

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON for April 10, 1960

#### The Scripture

##### Matthew 5:3-5

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 "Blessed are those who mourn, for they shall be comforted.

5 "Blessed are the meek, for they shall inherit the earth."

##### Luke 14:7-14

7 Now he told a parable to those who were invited, when he marked how they chose the places of honor, saying to them, 8 "When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; 9 and he who invited you both will come and say to

you, 'Give place to this man,' and then you will begin with shame to take the lowest place. 10 But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all who sit at table with you. 11 For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

12 He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. 13 But when you give a feast, invite the poor, the maimed, the lame, the blind, 14 and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."

meekness. People who have been taught to obey a superior all their lives know the words and actions which will give the impression that they know their place. Sometimes their spirits have been dampened to such an extent that they really think of no other life. Oftentimes, however, such a person has no humility in his heart at all, and would like to take revenge on those who humiliate him.

Turning to the parable from Luke, which is the other portion of our lesson today, we are brought face to face with a rather familiar scene. When one goes to dinner with a large group, he often wonders where he is going to sit, whether he has any selfish desires about the matter or not. We understand that Washington has a very de-

tailed table of diplomatic ranks, so that a hostess may never be embarrassed. Sometimes two people cannot be invited to the same dinner because, according to the book, they deserve the same seat.

The cynic might interpret this parable as a technique for getting where you wanted to get in the first place, namely, at the head table. Certainly, Jesus did not have this in mind. If you "go and sit in the lowest place" (Luke 14:10) the host will beckon you to a seat closer to him, if that is his desire. Then you will not be humiliated by having to walk in the opposite direction.

Of course, he is not really talking about a marriage feast; he is talking about the situation which the parable illustrates.

God wants those who truly love him to be near him and to share in his Kingdom. Seeking such a position at the expense of others is likely to give him indication that we are not worthy of his blessings. Again, humility is held forth as a characteristic of those whom God will call.

There is a final admonition for all of us to do something for "the poor, the maimed, the lame, the blind." (Verse 13.) These people, especially in Jesus' day, could not do anything for anyone else. Those with money, relatives and friends could repay one for any courtesy shown; these poor could not. Kindness to them "will be repaid at the resurrection." (Verse 14.) And it takes a humble person, a truly humble one, to recognize these children of the Father.



## Meaning for Today

William J. Hadden, Jr.

**T**HERE are four kinds of people in the world: 1. Those who have it and tell it. 2. Those who don't have it and tell it. 3. Those who have it and don't have to tell it. 4. Those who don't have it and have sense enough not to tell it!

This does seem, and is, an all too facile analysis of human nature. It is not meant to be inclusive but to demonstrate some obvious facts about the proud man and the humble man.

Take, for example, the man who is quite intelligent, reasonably handsome, or ably efficient in some field. We, of course, admire any of these, but we would prefer, would we not, that he not express to others his own appreciation for himself. No matter

how smart he is, no matter how well endowed, we feel it is not his prerogative to extol his own virtues.

I had a friend in this category who used to be fond of the aphorism, "He that tooteth not his own horn, hath not same tooted!" This may sometimes be true but tooting one's own horn is not the way to popularity to say the least. The Bible says it in another way: "He that exalts himself shall be abased."

There is an even more obnoxious person than the one described above. He is the one who doesn't have too much to contribute and spends much of his time contributing, making his mite of knowledge into a mountain of talk!

Have you not noticed this at a party, or conference or in a classroom? The one who has most to say, as far as knowledge

is concerned, usually listens with interest while the ones with very little to contribute dominate the conversation. The rather pitiful fact is that those of us who don't have it must spend our time trying to prove we have! Much speaking and little knowledge are twins found in every area and in every culture.

But then we move to another kind of person who has it and does not have to take time to express it.

Genius cannot be hidden. Its obvious character will express itself no matter how obscured it may be in place or personality. With few exceptions in history genius is accompanied by humility. If genius learns anything from itself it is the humility of realizing how little of the scale of understanding or mastery in any field a child of God is given the privilege to know.

You and I are not geniuses, nor in most cases are we very special in our capabilities or talents. Most of us are part of that great middle group neither genius nor slow-witted. For us it is wise to consider the fourth alternative: To recognize our deficiencies and have sense enough not to advertise them.

*Mr. Hadden is pastor of Eighth Street Christian Church Greenville, N. C.*

## Report from Washington

by Robert A. Fangmeier



WASHINGTON, D. C.—In one respect nearly all visitors to the nation's capital have a common experience. If you visit your Congressman you will find that at the top of his list of worries is world peace.

Threat of a nuclear war with its catastrophic consequences is on everyone's mind here as they discuss such issues as disarmament, the defense budget, our missile program, foreign aid, and the response of the Russians in all of these areas of foreign policy.

Many people in Washington would probably agree with the lament of one Congressman that "the people are more concerned with a stop light by the school so Johnny doesn't get hurt, than with stopping a nuclear war."

The stop sign at the school crossing seems to be a close-at-home immediate concern while a stop sign on a nuclear war appears remote and indefinite for the average citizen. Nothing could be further from the truth in this age of radioactive fallout and guided missiles.

The Congressman's evaluation of citizen values and concern suggests that the prophetic witness for world peace is being made by laymen in politics rather than the clergy or institutional church. With some notable exceptions I found this to be true.

In conversations, reading the Congressional Record, and perusing bills before Congress, I discovered that members of our brotherhood serving in the House of Representatives and Senate were deeply involved in the day-by-day struggle to prevent another war.

Rep. Chet Holifield of California is one such man to whom keeping the peace is no academic question. For 14 years he has served on the vitally important Joint Congressional Committee on Atomic Energy. He is intimately familiar with the terrifying implications of nuclear weapons.

It was Mr. Holifield along with a few other dedicated members of Congress who spearheaded and won in principle at least the fight to keep atomic energy under civilian rather than military control.

Now Mr. Holifield and his colleagues have another fight on their hands. It is the proposal of President Eisenhower to transfer nuclear weapons to other nations. The determination to arm our allies with these weapons began in 1958 when, according to the Friends Committee on National Legislation, "the President asked Congress for authority to arm allies with a 'do it yourself' kit for nuclear weapons.

"Largely because of the opposition of two men on the Joint Committee on Atomic Energy—Senator Clinton P. Anderson, N.M., and Rep. Chet Holifield of California—the complete request was not granted."

"Congress," the FCNL states, "restricted such information to allies who have made 'substantial progress' in the nuclear weapons field. Currently only Great Britain satisfied this requirement. Congress also authorized the transfer of non-nuclear parts of such weapons plus information on their use to other military allies, provided Congress had 60 days to disapprove them. Last year seven such agreements were concluded, giving information and material to West Germany, Turkey, Greece, the Netherlands, France, Britain and Canada."

Rep. Holifield responded in a speech on the floor of the House of Representatives to the President's newest proposal to share nuclear weapons and provide the "do it yourself kit." Said Mr. Holifield, "Many of our allies are, unfortunately, possessed of weak government, some of them are based on the strength of a strong, but aged or egotistical leader.

"These governments could change overnight because of the death of a strong leader. Other governments could change as a result of a new

alliance of splinter parties and others could become more unstable through the growth of Communist or rightist forces which, at present, are of minority strength. . . .

"What would be the response of Khrushchev," asked Mr. Holifield, "to our policy of transferring nuclear weapons and thereby creating Nth in the nuclear club? Would he then announce his intentions to transfer Soviet nuclear weapons to Chou En Lai in Asia and Soviet satellite governments in Europe? Where would we stand in the propaganda war for the minds of the uncommitted nations, if we can be accused of initiating the spread of nuclear weapons? . . . I do know that the creation of many nuclear weapons nations—the spreading of these terrible weapons in more and more hands will increase the mathematical chances of a nuclear war."

The sharing of atomic weapons with allies has been characterized by Rep. Edith Green of Oregon as a "share the doom program." This is hardly an overstatement for the times in which we live. Another member of our brotherhood deeply concerned over the implication of nuclear weapons is Rep. Charles Bennett of Florida, a member of the House Armed Services Committee. In addition to raising questions about the nuclear give-away he has introduced an Agency for Peace Bill which suggests positive steps that might be taken to control nuclear and conventional armaments through a system of international inspection.

Every Christian citizen who is as concerned about putting up a stop sign on nuclear war ought to write Rep. Holifield for a copy of his speech and Rep. Bennett for a copy of his bill, c/o House Office Building, Washington 25, D. C. The news that France has joined the Atomic club by exploding a bomb makes all the more urgent citizen study of proposals by such men as Representatives Holifield and Bennett.



# TOWARD A BETTER CHURCH

by Samuel F. Pugh

## Resource Materials

WHEN I was conducting a survey to discover how many local congregations were using the functional pattern of church organization, I included a question concerning specific problems on which something needed to be written.

The suggestions for future articles and materials were numerous but there was a peculiar similarity in the wide selection of needs to be met. For almost every request, something had already been published! Hundreds of letters (with enclosures) were sent out to the ministers to meet the needs they had indicated.

Our point of concern at the moment is one of *communication*—and surely communication deserves a high priority in our thinking as we seek to make available the most sorely needed concepts and procedures.

An excellent article in a current magazine suggests that one reason we fail to remember names when we meet people is that we do not

listen when the other person's name is spoken. We are less concerned with his name than with our own wandering thoughts at the moment.

Could this bear some similarity to our own concern for the very tools we will be asking for sooner than we think? Consider the following situations drawn from the writer's day-to-day observation (and make a slight allowance for a touch of pessimism as he writes).

- Hundreds of orders for sale materials come to The United Christian Missionary Society (222 South Downey, Indianapolis 7, Indiana) in spite of the constant reminder that sales materials should be ordered from Christian Board of Publication, Box 179, St. Louis 66, Missouri.
- Churches go without many items they need, never thinking to look in the Christian Board of Publication catalogue to see whether the item is listed.
- Key leaders of local churches—board chairmen, department chairmen, teachers—listen attentively

during a workshop session, but never make a note of a speaker's reference to a new manual that would help them in their work.

- Laymen attend state conventions and international conventions and see thousands of dollars' worth of books on the display tables. They read the table of contents, wish they could afford to buy even one book, never thinking how quickly they decide to buy articles of passing value every day.

Here are some suggestions that may assist the reader in having such resources at the time they are needed:

- Set up a file drawer in which you keep, for future reference, the articles that deal with your work.
- Secure a convenient-to-use-and-carry notebook in which you keep a list of resource materials (include description, date, cost, publishing house, etc.) in your own area of work and interest.
- Read as many church periodicals as are available. Read every advertisement. Ask yourself how each article and each advertisement can be used to help you.
- Carry a notebook and pencil. Jot down every idea that comes to you.
- Use the Christian Board of Publication catalogue regularly. Write for what you cannot find.
- Take your work seriously. Ours is the most important task in the world!

Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Indiana.

## "Christ Did It"—by J. Warren Hastings

I TALKED to him in his office in a West Virginia city where I had gone to hold a meeting. He has been pastor of the Christian Church in that city for many years.

"I am glad to be here and for the opportunity of knowing you better," I said. "Everywhere I have gone in this city people have spoken of you with great praise. They usually conclude their remarks about you by saying, 'He is a genuine follower of Jesus Christ.'"

He looked at me steadily for a moment before he spoke. "I am very thankful that you are hearing good things about the work I have done here. However, I don't feel that I am responsible for the reputation I have. Christ is."

Then I said, "One of your colleagues, an Episcopal minister, said

of you: 'He is one of the most learned men we have in our city. I don't know what we would do without him. He is brilliant, dedicated, and the friend of all.'"

My friend looked at me with an air of solemnity and then he spoke: "I am nothing unusual as a student, but I am what you might call a *steady student*. Like all Disciple preachers I have tried to read the Bible daily and to understand what it says. I have based my preaching on the Bible."

I continued: "Last night the chairman of this city-wide preaching mission who is one of your leading preachers said to me: 'I don't know what we would do without Brother ----- Whenever we get in a jam he comes to our rescue. He has the insight that

solves human problems. Our ministerial association would be lost without him.'"

His reply was interesting: "I think these men have overstated my ability to you," he said. "I have tried to take my place in this city as minister of one of the stronger churches. My wife and I and our family of two sons have been here for fifteen years. When I began here I told the people that I was determined to know nothing among them but Christ and him crucified. It seems that I have failed more than I have succeeded. Whatever failures have come here during my ministry have been the result of my own weaknesses. Whatever successes have come have been due to the work of the Spirit of Christ. His is the credit and his is the glory."

As I left my minister friend's study, I thought to myself: This man truly illustrates the spirit of Christ which is the spirit of humility.

# NEWS

of the Brotherhood

**"Fool of God" Will Be Available in Edinburgh**

## Paperback Editions

ST. LOUIS, Mo.—*The Fool of God* by Louis Cochran will be reprinted in a paperback edition by the Bethany Press, trade publishing arm of the Christian Board of Publication, according to an announcement by Dr. Wilbur H. Cramblet, president.

This popular story on the life of Alexander Campbell will be the first of a series of quality reprints named in honor of B. A. Abbott, editor of *The Christian-Evangelist* from September, 1917, to April, 1934.

The Cochran book will be available first at Edinburgh, Scotland, to those attending the World Convention of Churches of Christ. It will not go on sale here in the United States until 1961, in accordance with an agreement made by the Bethany Press with the original publishers, Duall, Sloan and Pierce of New York City.

Darrell K. Wolfe, director of Bethany Press, reported that plans call for eight different reprints of "Abbott Books" to be released by 1961.

## R. T. Crowe Retires

NEW ALBANY, IND.—March 27 marked the close of the 16-year pastorate of R. T. Crowe with Park Christian Church here.

During this ministry more than 700 people were added to the membership of the church, an education building erected, sanctuary remodeled and entire church plant air conditioned. Also the staff was enlarged to include an assistant pastor, a church secretary and a living link missionary was assigned.

Mr. and Mrs. Crowe will remain in New Albany and will be available for supply work, preaching missions and evangelistic campaigns.

## Warning on Letters

INDIANAPOLIS—The International Convention office has learned that a certain commercial company has been sending circular letters to the ministers of the Christian Churches (Disciples) soliciting the cooperation of ministers in securing the names of potential salesmen for the company, offering a \$100 bonus for such information.

This circular letter contains the following statement:

The Indianapolis, Indiana, office of Christian Churches (Disciples of Christ), gave us your name and address.

Gaines M. Cook, executive secretary of the International Convention, announced that the company has evidently made use of the *Year Book* and this statement is "presumptuous and without foundation in fact."

He said: "We had no knowledge of the solicitation and have received a letter of apology from the Regional Sales Manager."

The *Year Book* is offered for sale on a public basis. Dr. Cook announced that the policy of the International Convention is not to cooperate by knowingly furnishing information which would lead to this kind of solicitation.

## Glen Lacy Stricken

INDIANAPOLIS—Glen B. Lacy, director of research for the Commission on Brotherhood Finance of Unified Promotion, has suffered a heart attack and is recovering here at Methodist Hospital, 16th and Capital.

## ● Open to Ministers

## New Stewardship Sermon Contest

INDIANAPOLIS—Ministers among the Disciples have been invited to submit a stewardship sermon in a new contest sponsored by Unified Promotion.

The top award winner will receive \$200 and the second-place sermon will win \$100 for its writer.

The sermons submitted must be original, less than 2,500 words, and one that has been delivered before a local congregation (1959-60).

Three typewritten, double-spaced copies of the manuscript must be submitted and all entries must be received on or before May 1, 1960.

All quoted materials must be accurately and completely credited.

Sermons will be judged on: (A) *Stewardship Content*—philosophy of stewardship, Biblical orientation, pertinent illustrations. (B) *Literary Quality and Homiletic Force*—originality, appeal to listeners, organization of ideas, choice of language and clarity of expression.

Entries should be addressed to Jack V. Reeve, stewardship secretary, Unified Promotion, Box 19036, Indianapolis, Indiana.



—Official U.S. Navy Photo

HOWARD E. SHORT, editor of "The Christian" (left), spent a half-day visiting patients at the U.S. Naval Hospital in Norfolk, Va., as a member of the Tidewater Preaching Mission team. He conducted the noonday worship service for patients and staff. His host for the day was Chaplain (Lt. Comm.) R. W. Odell (right).

**Annual Staff Conference Calls  
Attention to Major Advances**

**National Benevolent Association Looks Ahead**

ST. LOUIS—Emphasizing that the aging and children suffer most from modern strains and stresses upon family life, Dr. Homer C. Bishop said that "problems involving both children and older people are going to increase."

Bishop's stimulating address was a highlight of the annual staff conference of the National Benevolent Association of Christian Churches (Disciples of Christ) here. A group work professor in the School of Social Work at Washington University, St. Louis, Bishop spoke about "Services to Needy Persons."

The sessions, at which numerous welfare problems were faced, met at the Statler-Hilton Hotel, St. Louis, on Feb. 8-12. The NBA representatives consulted with Dr. Orval D. Peterson, NBA president, about plans for the Disciples' Decade of Decision program, and other matters, preceding the total staff conference. About 40 persons attended the meetings.

"There will be far more children," Bishop stated, "and, therefore, there will be more children who need help."

Hobart L. Fosher, NBA treasurer, and his assistants discussed financial procedures, revised from present practices, under which both the NBA and all of its 17 Homes will function beginning July 1, 1960.

**TWO NEW STAFF MEMBERS** were introduced to the other NBA workers: Harold Patterson, admissions director of Eureka College, Eureka, Ill., who will become administrator of the Illinois Christian Home at Jacksonville on June 1. Also, Paul B. Kennedy, NBA director of development for the Southwest area of California, Arizona, and Nevada, who assumed his duties Feb. 1 after concluding a pastorate at Ontario, Calif. His office is in the California Christian Home at Rosemead.

Emil Brill, St. Louis insurance executive, delivered an address on the White House Conference on Aging which is scheduled for Jan. 9-12, 1961. He is state chairman of the Missouri Committee for the White House Conference on Aging of which NBA President Orval D. Peterson is a member.

In an address at the annual staff dinner, C. E. Lemmon, Columbia, Mo., minister, paid tribute to Jane Addams, famous Chicago settlement worker. He described how she faced up to tragedy, time and again, during her life, but always overcame the difficulties. The centennial of her birth occurs on Sept. 6, 1960.

The closing devotional message,

which challenged the NBA welfare workers to measure up to their increasing responsibilities, was given by James L. Pennington, associate minister of Union Avenue Christian Church, St. Louis.

**"OBJECTIVES IN CHILD CARE"** was the theme of an address by Wordie Evans, NBA representative and manager of the Juliette Fowler Homes in Dallas, Tex.

"Children With a Difference" was the title of a message by J. Edward Moseley, Indianapolis editor and feature writer. His address was part of the presentation of the NBA emerging program for care of exceptional children. It was followed by a talk from Charles M. Palmer, administrator of the St. Louis Christian Home for Children; this Home is spearheading the development of the proposed Woodhaven Christian Home for exceptional children near Columbia, Mo.

Palmer showed the architect's perspective, in color, of the chapel that will dominate the thirty-acre plot on which it is planned Woodhaven will be constructed in about 15 different buildings.

IN A REPORT on progress of the campaign and plans for the Kansas Christian Home at Newton, James H. Tilsley, NBA Rocky Mountain area representative, indicated that the first unit in the building program will cost about \$700,000. He said that construction should begin during 1960.

The recent remodeling of the Lenoir Home, near Columbia, Mo., was described by Dr. Edmond C. Miller. He said the first cottage is to be built on the Lenoir grounds by three retired missionaries who have waited for an average of four years.

W. Dean Mason, administrator of the Kennedy Memorial Christian Home, at Martinsville, Ind., said that he has more than 500 names on his list of inquirers who are considering residence in this first NBA pay-type Home. There are now 50 residents in the Home which has been open only a little more than two years.

Two major expansion projects in benevolence in California were reported by W. Lawrence Wells, Percy J. Furgeson, and Mr. Kennedy. One project is the health center for the California Christian Home. The other is a projected residence for senior citizens at Santa Cruz.

The climax of a visit to the St. Louis Christian Home for children, on the opening night of the staff conference, was a dinner provided by the Lenoir Memorial Home and the St. Louis Home.

**New State Office Building in Kentucky**



**NEW STATE OFFICE** building for the Christian Churches of Kentucky is one of Lexington's historic land marks. Erected in 1794 the building was the home of one of the city's first practicing surgeons and in 1830 it housed the Shelby Female Academy, where the future Mrs. Abraham Lincoln attended at the age of eight years. Consisting of seven suites of offices the structure required very little remodeling to provide offices for the Christian Churches of Kentucky and related departments.

## TO NEW MINISTRIES

▲ **Charles L. Livingston** began his ministry with First Christian Church, Scottsbluff, Neb., Jan. 31. He was pastor of First Christian Church, Tonkawa, Okla. Mr. Livingston graduated from Phillips University and the Graduate Seminary, Enid, Okla., where he received the A.B., M.A. and B.D. degrees. Mrs. Livingston is also a graduate of Phillips University.

▲ **Lael M. Smith** is the new minister of education at Central Christian Church, Decatur, Ill. He came to this position from the pastorate of the Christian Church in Marion, Ill. Mr. Smith, a veteran of the Navy, graduated from Phillips University, Enid, Okla., and The College of the Bible, Lexington, Ky.

▲ **John Elliott Foster**, Paris, Mo., closed an ad interim ministry with First Christian Church, Duquoin, Ill.,

on Jan. 7 and went to First Christian Church, Marion, Ill., for a similar service.

▲ **E. Weldon Keckley** has resigned as pastor of First Community Church, Joplin, Mo., and accepted a call to serve as minister of the Bethany Union Church in Beverly Hills, Chicago, Ill.

▲ **Wendell R. Turner** is the first full-time minister of the University Christian Church, Hyattsville, Md. A graduate of Butler University and the Christian Theological Seminary, Indianapolis, Ind., Mr. Turner has served churches in Indiana and Kentucky and his most recent pastorate was in Watseka, Ill., at the First Christian Church. Organized in April, 1959, University Church is now in a building fund drive and plans to begin construction on its first unit this summer.

▲ **Franklin R. Payne** began an ad interim ministry with First Christian Church, Pittsburgh, Pa., in December. Mr. Payne served for many years as executive secretary of the Pennsylvania Christian Missionary Society.

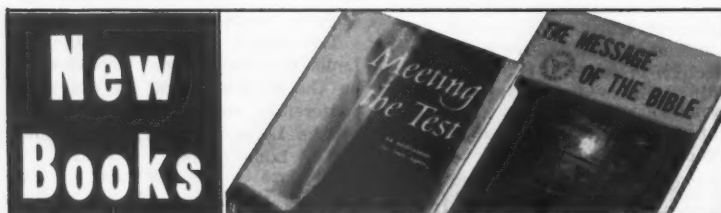
▲ **T. Arnold Davis** is the new minister at First Christian Church, McCook, Neb. His last pastorate was at First Christian Church, Leavenworth, Kan., where he led the congregation in the erection of a new building. Davis is a graduate of Phillips University, Enid, Okla., and from Brite College of the Bible, Fort Worth, Tex. The McCook church has a site for their new building and \$30,000 raised toward a building program.—MRS. P. O. MARVEL

▲ **Francis E. Houchen** has accepted a call to serve as pastor of First Christian Church, Alma, Neb. He is a native of Nebraska, a graduate of the state university and he attended Cotner School of Religion at Lincoln. He received his B.D. in March this year from The College of the Bible, Lexington, Ky., and began his new work at Alma then.—MRS. P. O. MARVEL

▲ **C. Kenneth Hess** has resigned as pastor of McKinley Avenue Christian Church, San Antonio, Tex., to accept the pastorate of First Christian Church, Johnson City, Tex.

▲ **A. C. Young** has been installed as pastor of Second Christian Church, Washington, Pa. He was installed by President Perry E. Gresham of Bethany College, Bethany, W. Va.

▲ **John T. Foust** is the new minister at East Lincoln Christian Church, Lincoln, Neb., beginning his new work Jan. 31. A native of Moline, Kan., Mr. Foust graduated from Phillips University, Enid, Okla., and has the B.D. degree from Vanderbilt University, Nashville, Tenn. At one time he was on the staff of the Kansas Christian Missionary Society and comes to Lincoln from a pastorate in Lubbock, Tex., with Lubbock View Christian Church.—MRS. P. O. MARVEL



By Walter L. Cook, author of *Meditations for Youth*

### Meeting the Test 44 Meditations for Teen-Agers

To help young people cope with the tests that face them, Mr. Cook has written 44 devotions that speak directly to the teen-ager and his situation. Each devotion has a verse of scripture as its theme. This presentation allows the teen-ager to see the relevance of the Bible to his life and to see that Christianity is a source of inner strength.

The meditations, each concluding with a prayer, are divided into six parts—each of importance to a teen-ager's growth and maturing. The devotional leader who has this book can be sure of getting the interest of a teen-age group. The individual teen-ager will find these devotions really speak his language. \$1.75

By Charles H. Laymon, editor of *The International Lesson Annual*

### The Message of the Bible

Dr. Laymon presents a simple method of reading the Bible that will help the reader discover the great treasures the scriptures hold. He looks at the types of literature found in the Bible, at the viewpoints of the authors, and suggests some study helps that are available.

The author traces the great themes recorded in the Bible such as covenant, salvation, judgment, redemption. He devotes two chapters to the biblical portrayal of Christ. An excellent book for all interested in reading the Bible. \$1

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## To Texas Board Staff

FORT WORTH, TEXAS—Hugh Evans, Fort Worth layman, has been named administrative assistant for the Texas Board of Christian Churches.

Evans, who also will serve as general secretary of the Permanent Fund of the Texas Christian Missionary Society, succeeds Bruce T. Fields, who resigned to become minister of administration at the First Church, Louisville, Ky.

## Recently Ordained

INDIANAPOLIS, IND.—Wallace H. Terry, Jr., was ordained at Second Christian Church here on Dec. 27.

The ordination sermon was given by Dr. W. Barnett Blakemore, dean of the Disciples Divinity House, University of Chicago.

Others who participated in the service included R. H. Peoples, minister of Second Christian Church, Willard M. Wickizer, E. J. Dickson, A. Dale Fiers, James Hamlin and George Watkins.

## —A GREAT FIRE

(Continued from page 15.)

I've been wasting the shining hours with idle gossip—and I do mean idle gossip. How right you were. But I feel like a sore ear and a tired back and my voice box hurts, but I'm very happy about the result."

"Darling," he said, with more than a touch of awe in his voice, "you're wonderful. And I'd like to make a suggestion of my own. It's early yet, really. Maybe the Naglers aren't irrevocably committed to eating at home. Let's call and invite them to go to the Inn with us for supper and have Charlotte go down to the parsonage to sit with the baby. That'll show how you and I feel about our new minister and I hope he never has to know about what a hornets' nest was stirred up by a few words that seem to me to have been very appropriate to the occasion."

"You're pretty wonderful yourself," she said happily as she dialed the phone with her middle finger.

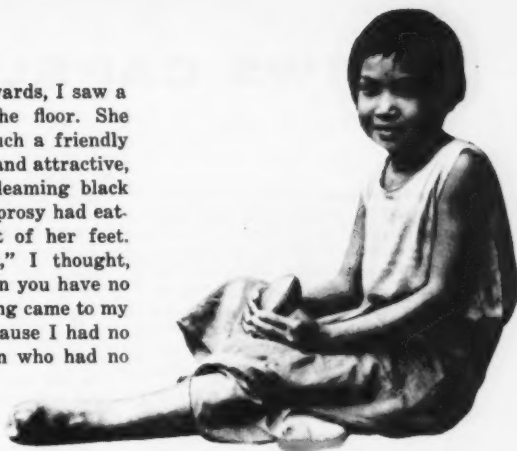
"Yes," he answered fondly, "I know I am. I get that way living with you."

## Pin

Passing through the wards, I saw a little girl sitting on the floor. She looked up at me with such a friendly smile. She was so sweet and attractive, I stopped to pat her gleaming black hair. Then I saw that leprosy had eaten her toes and a part of her feet. "Poor little brave girl," I thought, "how can you smile when you have no feet?" Then the old saying came to my mind, "I complained because I had no shoes until I saw a man who had no feet!" Pin (just Pin—she has no surname) is a little orphan girl, around 9 or 10, in faraway Thailand. She has never been to school but is intelligent and very winsome.

Leprosy is not hereditary but is contagious. A healthy child left with leprosy parents is certain to contract the disease. CCF helps to remove such children to school colonies and keeps them safe from leprosy's horrors. To let them remain with infected parents is like leaving children to play in a river infested with crocodiles. Yet many remain for the lack of funds to save them. CCF helps children like Pin, too, who are leprosy. She needs to have her legs amputated, her disease arrested and then, later, with artificial limbs she will be able to stand up again.

CCF also assists blind, deaf, crippled, retarded and tubercular children. But the greater number of the children are orphans, refugee or "cast off" children—normal except for their hunger, homelessness and neglect. There are children who need help because they have never eaten a full meal, never worn anything but rags. Some of them have never even been in a house. There are children who sleep on the streets and search refuse cans



—for whom a spoiled banana is a treat! In India, parents within the past two months have sold their children for as little as seventeen cents, hoping the purchaser would feed them when they could not. Children like these can be cared for in a CCF home. The cost is the same in all countries listed below—\$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 340 affiliated orphanages, schools, assists over 30,000 children in 40 countries. It is the largest Protestant orphanage organization in the world. It serves 35 million meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious. Children can be "adopted" in any of the countries listed.

### COUNTRIES

Africa, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Ceylon, Chile, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Portugal, Puerto Rico, Spain, Syria, Taiwan (Formosa), Thailand, Turkey, United States, Vietnam, Western Germany, American Indians or greatest need.

For information write: Dr. J. Calvitt Clarke

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for one year in.....  
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I will pay \$10 a month (\$120 a year). Enclosed is payment for the  
☐ full year ☐ first month. Please  
send me the child's name, story,  
address and picture. I understand  
that I can correspond with the child.  
Also, that there is no obligation to  
continue the adoption.

I cannot "adopt" a child but want  
to help by giving \$.....  
☐ Please send me further information.

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ADDRESS .....  
CITY ..... ZONE.....  
STATE .....

Gifts of any amount are welcome.  
Gifts are deductible from income  
tax.

# NEWS CAPSULES

✠ Verl Underwood, minister of First Christian Church, BATON ROUGE, LA., was recently elected president of the Baton Rouge Ministers' Fellowship Council, an inter-racial group. The Baton Rouge Ministerial Association is for white pastors only. The Ministers, Fellowship Council sponsors the only public inter-racial worship service in Baton Rouge, which is the annual Brotherhood Service on Race Relations Sunday.

✠ University Christian Church, STARKVILLE, MISS., has inaugurated a visitation program which sends members out calling once each week on absentees, prospects for church and church school membership, the sick and shut-ins. The callers meet early at the church for prayer and assignment, spend one hour in calling, then return to the church for reports and prayer.

✠ Central Church of Christ, NEWARK, OHIO, closed its 75th Anniversary celebration on Dec. 6 with an emphasis on world outreach. Dr. Jesse M. Bader was the speaker at the morning service and Jubilee Fiesta was presented in the evening which featured the film "Monganga."

✠ Port Robertson, member of First Christian Church, NORMAN, OKLA., and head wrestling coach at the state university for 13

years, has been named coach for the United States free style wrestling team in the 1960 Olympic Games at Rome. Mrs. Robertson is chairman of the youth department at First Church and the Robertsons' son and daughter are active in the youth programs.

✠ Clayton C. McCaw has developed a serious illness and returned to his home in COHASSET, MINN. A former executive secretary of the Nebraska Christian Missionary Society, he had been called to serve First Christian Church in Truth or Consequences, N. M.

✠ Park Place Christian Church, HUTCHINSON, KAS., recently authorized the expenditure of over \$200,000.00 for the erection of a new sanctuary and an addition to the education plant. The new sanctuary will seat 460 and completion date for the construction has been set for late in 1960.

✠ Creighton Christian Church, PHOENIX, ARIZ., held a birthday party for Jesus before Christmas. The birthday cake was used for refreshments following a worship service in the sanctuary. Children were given religious books instead of the usual candy and fruit from Santa Claus. A birthday gift offering for Jesus, amounting to over \$400.00, was received and presented to the California Christian Home. The project was sponsored by the department of education, George Magill, chairman. Russell E. Palmer is minister of the church.

✠ Mrs. Chester Gleason, McPHERSON, KAN., has been elected president of the Kansas Christian Ministers' Wives' Association. Other officers elected included: Mrs. Clayton Hildebrand, Leavenworth, vice president; and Mrs. Harry Cunningham, Wichita, secretary-treasurer. Mrs. Gleason directed the initial appearance of the Parsonettes' Choir at the recent state ministers' meeting and plans call for the Parsonettes to sing at the state convention in April at Wichita.

✠ Dr. and Mrs. M. Searle Bates recently entertained Disciple students attending Union Theological Seminary in NEW YORK CITY. Dr. Bates is professor of missions at Union.

✠ First Christian Church, BURKESVILLE, KY., has installed a new central heating system and redecorated the church school rooms. George R. Reynolds is the minister.

✠ Gary Mounce, a senior from PECKHAM, OKLA., is one of the co-chairmen for religious emphasis week at Oklahoma State University, Stillwater, this year. Gary is an active member of the DSF. Theme for this year's REW is "Faiths Men Live By" and one of the special speakers for the week is Eugene H. Peters, of The Graduate Seminary, Enid, Okla.

✠ Carl Boyd, executive secretary of the Disciples' Chaplaincy Service, was a visitor recently to the United States Army Air Defense Center at FORT BLISS, TEXAS.

✠ First Christian Church, QUINCY, ILL., recently approved a program of extensive physical improvements that will cost approximately \$28,500. The plan calls for a new heating plant and extensive alterations in the social hall to provide classrooms for

the church school. Bert Sutton is pastor of the church.

✠ Mrs. J. Warren Hastings is the chairman of a new department, Ministry to International Students and Guests, of the National Capital Area Council of Churches. Miss A. Meredith Woolfolk has been called as the first director of this new service recently inaugurated by the Council of Churches of the WASHINGTON, D. C., area.

✠ Wm. H. McKinney, national director of men's work for the United Christian Missionary Society, recently installed church officers for 1960 at First Christian Church, McPHERSON, KAN. Martin Seidel is chairman of the board and Chester E. Gleason is the minister.

✠ W. H. Sperry, pastor of First Christian Church, CREVE COEUR, ILL., reports four baptisms on January 10 and two baptisms and one transfer on Jan. 24.

✠ Rex V. Lentz, business executive, has been appointed chairman of the Centennial Commemoration Committee of Central Christian Church, DALLAS, TEX. Central is the oldest Protestant church in Dallas and will celebrate its one-hundredth anniversary in 1963.

✠ Chaplain (Lt.) Harold L. Christmann, attached to Escort Squadron Three in the PACIFIC FLEET, is the author of a book titled "A Pattern for Healing in the Church." Recently made available to the public, the volume is the result of Chaplain Christmann's research for his thesis while studying for the B.D. degree at Christian Theological Seminary, Indianapolis.

✠ As a Christmas gift Clay County National Bank, SPENCER, IA., gave \$1.00 to the church of each depositor's choice. As a result First Christian Church of Spencer recently received \$130 from the bank.

✠ Pre-Christmas activities at First Christian Church, WARSAW, MO., included decorating of the church's Christmas tree by the senior youth class, a family vesper service on Dec. 20 and an evening of caroling by the young people on Dec. 21.

✠ University Place Christian Church, CHAMPAIGN, ILL., was the scene recently of a dedication recital for the church's new pipe organ. Paul S. Pettingo was the organist.

✠ First Christian Church, ATHENS, OHIO, recently presented a gift certificate to their minister and his wife, Mr. and Mrs. Joe B. Maffei, which will enable them to go to the World Convention of Churches of Christ in Edinburgh, Scotland. The money was raised by popular subscription and was a project of the Married People's Church School Class. Robert C. Smith is president of the Class and Dr. Rodney T. Hood, professor at Ohio University, is the teacher.

✠ "Everyone should journey to Bethlehem, at least spiritually, to realize the miracle of Jesus Christ," Allan W. Lee, pastor of First Christian Church, BREMERTON, WASH., told his congregation in a sermon at Christmas time. Later a woman, who chose to remain anonymous, gave the minister \$2,600 so as to fulfill his Christmas wish. She stated to Mr. Lee that she wanted him to visit the Holy Land because "she feels every minister should visit there, to walk the places that Jesus walked, to feel something of that environment and that every minister would be a better minister for going there."

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## —ETERNAL NEED

(Continued from page 8.)

the equivalent of 600 pounds of cured beef at the current price of 3c a pound.

Looking at the Winchester list of books, it may at first seem strange that such was the frontier's demand for Lord Chesterfield's *Advice*, the one small store stocked a dozen copies, or that the works of the Englishman, Thomas Paine, were, twenty years after publication, represented by dozens of volumes. Stranger still might seem to some the numerous Bibles, hymn-books, testaments, and theological works destined for sale in a community that three years later when Reverend Asbury visited had no completed church building.

The answers are I think that in those days the individual came first, and next the institution. The United States of that day was overwhelmingly Protestant and British in origin, and the British were the most literate people in the world. This literacy was fostered all through colonial days, for Protestant America believed that all who would worship God must learn to read the Bible, and in all sections we find the articles of binding for even indigent children, stipulating they must be educated at least enough to read the Bible.

The old ones knew that given Bibles and men and women able to read, a church would be the result. And so it was with religion and other institutions as well. Mr. Gubbins, young lawyer settling in Nashville in 1785, dead of Indians a year later, had to practice without benefit of a law library or college of law, and so he brought Blackstone and Montesquieu along with other books.

Books have long been many things to many people, but they were ever for the American settling first along the seas then pushing west, the cultural, intel-

lectual, and spiritual links with all things left behind in place and time.

And what has all this to do with reading for young adults? Nothing, looking at it one way. James Winchester never used the phrase, *young adults*; they were just people, with less experience than their elders and hence more in need of books. It was the golden age of the individual, and most individuals were part of a family.

Still, I think the general's list of books could serve as a guide today for most any young adult; not volume by volume, though many like his *Don Quixote* are timeless, but in the over-all pattern—some best sellers of America, the old classics in fiction, current politics, history, manners, biography, authors whose points of view are different from that of the reader, philosophy, religion—but with the Bible. All these and more are found on the yellowed paper.

Many in the United States of that day were less interested in their form of government than the quality of the individuals who formed that government;

and so they gave their young ones books, hoping thereby to lead knowledge into wisdom and so produce individuals with cultivated minds capable of wise decisions.

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## Layman Ordained

FORT WORTH, TEXAS—Bruce T. Fields, former administrative assistant for the Texas Board of Christian Churches, was ordained to the Christian ministry recently at University Christian Church here.

He became minister of administration at the First Christian Church, Louisville, Ky., Feb. 1.

Ordination sermon was preached by G. Nimmo Goldston and Granville T. Walker presided. Faculty members from Brite College of the Bible, staff personnel from Texas Board of Christian Churches and elders from University Church, Magnolia Avenue Church and First Church in Breckenridge, Texas, were among those who participated in the service.

Fields holds a B.S. degree in accounting from Centenary College, Shreveport, La., and before coming to the TBCC he was chief accountant for a Lubbock, Texas, oil and drilling company.

## BOOKS RECEIVED

A PROTESTANT SPEAKS HIS MIND. By Ilion T. Jones. The Westminster Press. 237 pages. \$3.95.

HOW HOME AND CHURCH CAN WORK TOGETHER. By Frederick W. Widmer. John Knox Press. 95 pages. \$1.50. (Paper)

WE BELIEVE. By Henry Wade DuBose. John Knox Press. 79 pages. \$1. (Paper)

IS THERE A MILLENNIUM? By C. A. Thompson. Exposition Press. 55 pages. \$2.50.

HAND IN HAND. By Laura Margaret Evans. Fleming H. Revell Company. 122 pages. \$2.50.

BUILD ON THE ROCK. By C. Milo Connick. Fleming H. Revell Company. 191 pages. \$2.95.

AWAKE MY SOUL. By Maldwyn Edwards. The Upper Room. 30 pages. 15¢; 8 for \$1. 100 for \$10. (Paper)

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## RELAX . . .

### ECONOMY

The secret of economy is to live as cheaply the first few days after payday as you did the last few days before.

—ARKANSAS BAPTIST

. . .

The man who insists that he will play ball with you usually expects to do the catching.

—SOC. OF AUTO  
ENGRS. JRNL.

. . .

### IT'S IN THE AIR

It's almost Spring! How can I tell?

By marbles, Games and Kites  
And chicken pox, and little boys

All breaking out in fights!

—HELEN M. WEBSTER

. . .

The trouble with some folks who give till it hurts is that they're so sensitive to pain.

—QUOTE

. . .

I rarely commit the same mistake

A second time, which isn't surprising.

For it's a full-time job to make

The gorgeous new ones I keep devising.

—GEORGIE STARBUCK  
GALBRAITH



"Now, take your medicine like a man, er-er, like a big boy."



## THIRD LIST OF 100% CHURCHES providing all of their active or contributing families with THE CHRISTIAN.

The first list appeared in the November 29, 1959, issue of THE CHRISTIAN EVANGELIST-FRONT RANK and the second list in the January 17, 1960, issue of THE CHRISTIAN.

### ARKANSAS

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Jonesboro, Central Christian Church  
Conway, First Christian Church

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Sacramento, Freeport Blvd. Christian Church  
Sunland, First Christian Church  
Barstow, First Christian Church  
Morro Bay, First Christian Church

### COLORADO

Salida, First Christian Church

### GEORGIA

Statesboro, First Christian Church

### ILLINOIS

Danville, Vermillion Heights Christian Church  
Arrowsmith, Christian Church  
Fandon, First Christian Church  
Atwood, Christian Church  
Washington, Sunnyland Christian Church  
Polo, Pine Creek Christian Church  
Niantic, Christian Church  
Palestine, First Christian Church

### INDIANA

Bargersville, Providence Christian Church  
Atlanta, Christian Church  
Markleville, East Christian Church  
Fillmore, Christian Church

### IOWA

New Sharon, Union Mills Christian Church  
Alburnett, Christian Church

### KANSAS

Clyde, Christian Church

### KENTUCKY

Mays Lick, Mill Creek Christian Church  
Brownsboro (Crestwood), Brownsboro Christian Church  
Worthville, Christian Church

### MICHIGAN

Wayland, Church of Christ (Disciples)

### MISSOURI

Kingston, First Christian Church  
Kansas City, Swope Park Christian Church  
Uriah, Christian Church

### MONTANA

Whitefish, Christian Church  
Columbia Falls, Christian Church

### NEBRASKA

Minden, First Christian Church  
Bellevue, Christian Church

### NEW MEXICO

Artesia, First Christian Church  
Sante Fe, First Christian Church

### NORTH CAROLINA

Williamston, First Christian Church

### OHIO

Columbus, South Church of Christ  
Akron, Firestone Park Christian Church  
Toledo, East Christian Church

### OKLAHOMA

Freedom, Christian Church  
Enid, Hite Blvd. Christian Church

Hobart, First Christian Church

Antlers, First Christian Church

Cushing, First Christian Church

Carnegie, First Christian Church

### OREGON

Hermiston, First Christian Church

### PENNSYLVANIA

Washington, Lone Pine Christian Church  
Uniontown, Central Christian Church

### SOUTH CAROLINA

Charleston, First Christian Church

### TENNESSEE

Friendship, First Christian Church of Chestnut Bluff

### TEXAS

Seminole, First Christian Church  
Crockett, First Christian Church  
Kerrville, First Christian Church  
Palestine, First Christian Church  
Decatur, First Christian Church  
Houston, Spring Branch Christian Church  
Richland Springs, First Christian Church

### VIRGINIA

West Point, Christian Church  
Radford, First Christian Church  
Tazewell, North Tazewell Christian Church  
Edinburg, Christian Church

### WEST VIRGINIA

Morgantown, First Christian Church

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(Churches reporting after list was compiled will appear in next listing.)



## "You Are What You Read"

### Plan for Peace

**Permanent Peace.** By Tom Slick. Prentice-Hall, Inc., New Jersey, 178 pp., \$2.95.

Mr. Slick is another of a growing group of thinkers who believe we cannot sit patiently and wait for the world to evolve into a better place in which to live. He presents some revolutionary political ideas which he believes are necessary to meet the revolution in armaments technology.

In essence Mr. Slick makes the case for World Federalism and his book is really a companion volume to *World Peace Through World Law* co-authored last year by Louis B. Sohn and Grenville Clark.

The author outlines a step-by-step plan for world law based on collective security. He advocates total disarmament, meshed with a growth of a collective security force, within the framework of the United Nations. Each nation would earmark units for the UN police force but keep control over them until after the creation of a collective world defense force in which all had confidence.

Mr. Slick's revolutionary prescription may or may not be precisely the miracle drug required in a nuclear age.—ROBERT A. FANGMEIER

### Finest for the Price

**The Gospel of Matthew** (Volumes 1 and 2). By William Barclay. The Westminster Press. 417, 412 pages. \$2.50 each.

Here are two more books from the fluent pen of the Scottish writer that ought to be added to his others of the "Daily Study Bible Series."

Barclay divides Matthew's Gospel into 341 topics and introduces each topic with his original scriptural translation. After this follows a brief exegesis of the passage, filled with many homiletical seeds and other ideas to whet the scholar's

mind. They will cause him to do further study and research of a more technical and scholarly nature.

There is a brief, well-written introduction of Matthew's Gospel that sets the stage for the book.

These volumes, like his others, are at some points tedious, but on the whole these pocket-size commentaries that prick the busy contemporary mind are the finest for the price.—GEORGE L. PHEARSON

### Intellectual Muscles

**Faith and Community.** By Clyde A. Holbrook. Harper and Brothers. 159 pages. \$3.

It is hard to believe that so much solid thinking can be compressed in just 136 pages of print (plus 23 pages of excellent notes and an index)!

Professor Holbrook is chairman of the department of religion at Oberlin College. This, to my knowledge, is his first major work—and it is a substantial and significant one. He has written a lucid and thought-provoking series of essays, exploring the meaning of faith and its moral implications.

"My basic purpose has been to spell out, as coherently as possible, my own understanding of faith," the author declares in his preface. The book is therefore "confessional" in its tone, but takes full account of the viewpoints of a wide range of contemporary authors.

There are two main points in the author's presentation: the first is "Faith and Personal Existence" and the other, "Christian Faith and the Moral Life." Professor Holbrook designates two forms of faith, primal and radical, and then moves on to explore the meaning of "radical faith" as it is experienced in Christianity, both personally and in community.

One may not agree with all the author's conclusions, but one can certainly follow his well-reasoned

presentation with interest—and find his own thoughts challenged in the process. It is not easy reading, but I recommend it for ministers and lay people who want to stretch some intellectual muscles.—W. A. WELSH

### For Nurses

**Religion and Nursing.** By Samuel Southard. Broadman Press. 212 pages. \$4.15.

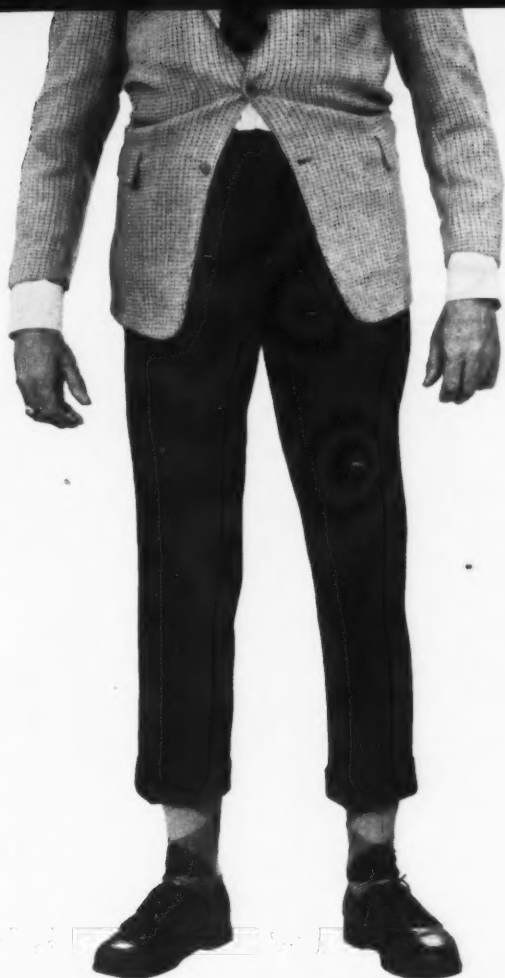
The material in this book was first presented as a seminar for nursing supervisors and head nurses. Later the lectures were used to prepare this book as a textbook for nurses.

The author, a Protestant clergyman, is an associate professor of psychology with considerable experience as a hospital chaplain. In preparing the book he had help from leaders in nursing education and administration, medical doctors and chaplains, making it useful in many situations.

The book was prepared with two purposes in mind: "to lead the nurse toward sources of spiritual strength which will sustain her," and "to relate religious resources to the nurse's work with patients." It fulfills these aims and has an excellent bibliography with references for further reading on a wide range of topics.

Principles applying to nurses' conversation with a patient regarding religion are included. These are the same as are basic to any counseling and the nurse should be familiar with them. It points out that the patients are looking not for stereotyped answers but a sympathetic ear. A nurse who is concerned and knows how and when to get assistance when she is not qualified in theology or psychiatry, gives her patient confidence.

It is a very readable book with many illustrations taken from nurses' actual experiences. It should be a valuable addition to any nursing library.—A. PORTER



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## Letters . . .

### Articles on Worship

Editor, *The Christian*:

It would be difficult, if, indeed, possible, to point out the most important feature of our constantly improving magazine, *The Christian*, under your able leadership. But there is one phase which seems to demand wholehearted endorsement and emphasis. That is the space given to many splendid articles dealing with our worship.

The January 17 number should enlighten and challenge pastors, elders and members of worship committees and all true disciples of our Lord to give deeper thought to this element in our Christian life. The article by Brother John Paul Pack should be read, re-read and studied by pastors, elders and members of worship committees. It inspires me to write of something which has been a growing conviction during the larger part of my fifty-six years in the ministry. That conviction is that we must give much more earnest thought to the "Communion," or "The Lord's Supper" as the very center of our corporate worship every Lord's Day. . . .

There should be no break, no extraneous features, such as announcements, etc., between our expressions of awe and adoration for God and our humility before him, and our approach to that holy memorial to our Lord's great sacrifice for us. There should be a progression in worship (as indicated by Dr. Pack) until we all come to view the Cross together and have the scene more indelibly engraven on our hearts.

The "communion meditation" should come before the "communion hymn" and they should be related. And the "pastoral prayer" should include petitions for our spiritual observance of this holy Feast of Remembrance. Then worshippers will be prepared to join in the sentiments of the communion hymn and listen to the "words of institution," after which the elders should lead us all to lay our hearts bare before the Cross and lovingly reach out to touch the body broken for us, and to stand beneath that

Cross until the precious blood of the Master seems to fall upon us—for our cleansing.—W. A. MERRILL, Shawnee, Okla.

### A New Idea

Editor, *The Christian*:

I have an idea concerning audio-visual aids and the more I think about it the more I think it has merit. When I took a course in audio-visuals at the university we were told that one of the most effective aids was pictures, just plain pictures.

I know I could write such a letter to every agency, but a letter in *The Christian* might either create some enthusiasm in the minds of others, including responsible persons of various agencies, or the idea could die a natural death, whichever the case might be.

The idea is this: That agencies make available to local churches beautiful colored photographs, either "blown up" or in smaller size which the church could have enlarged, framed and placed at strategic places in and about the church. By enlarged, I mean a picture 36" x 48" or larger depending on the size of the church.

The United Society could make available pictures of mission stations where missionaries are serving. The local church could purchase them and use as a powerful audio-visual that the members could see in beautiful color where their outreach money is going.

In our area a beautiful picture of California Christian Home or of the beautiful campus of Chapman College could be used. Yakima Indian Mission would make a colorful picture, for example. The value of such pictures would be that they are not a momentary flash on a screen seen by a percentage of the congregation, but permanently placed where every member would see them.

I recognize that every church might undertake something of this nature of agencies near them, but good professional photography could make such pictures much more effective. It would involve cost, but

I am convinced their effectiveness would offset the investment. Colored pictures are the most powerful advertising to be found in magazines and millions are being made through their use. We could make such use of them and I submit the idea for whatever it may be deemed worth by those who read of it.—FORREST J. HIBBARD, Covington, Calif.

### Human and Divine

Editor, *The Christian*:

It is good to see an article in our Brotherhood magazine emphasizing the need for making religion relevant to our modern age, but I would highly question whether "A Reasonable Religion" (Jan. 24) actually does this.

In the first place, the meaning of the word "reason" as the author uses it is quite obscure. He seems to assume that all of the philosophers and theologians for the last two or three thousand years agreed on what it is and what it is not. This just isn't the case. Certainly by no stretch of the imagination could one assume that Alexander Campbell meant the same thing by reason that Martin Luther did, not to speak of the fact that Martin Luther had a very deep distrust of human reason in matters of religion.

Indeed, most of the thinking of the New Testament itself reflects the view that human reason on its own is not capable of saving itself. The Johannine writings suggest that human reason must be transformed by divine reason, or logos, before it is even capable of understanding spiritual truth.

When this happens it is quite true, to the one involved, the incarnation of God is not unreasonable, but this is not the point of the gospel at all. The point of the gospel is that God has broken through all human barriers, whether they be intellectual or emotional or physical. The point of reference for the Disciple is not reason, but God in Christ.

I would like to see more articles in *The Christian* dealing with this very crucial problem of the relevance of the Christian faith to our age.—DONALD ARTHUR, LaBelle, Mo.



# Introducing a NEW

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- The Voice in the Wilderness      • I Walked Today Where Jesus Walked
- Take My Hand, Precious Lord      • So Near to God Am I      • Just a Closer Walk with Thee

Re-creating the style of his personal appearances, Mr. Stevenson prefaces each song with a brief meditation that introduces the song. He is accompanied by Douglas R. Fisher, Minister of the Church of the Open Door in Chicago, at the Hammond Organ.

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# LET'S TALK IT OVER

by F. E. Davison

**QUESTION: HOW CAN I LEAVE OUR LOCAL CHURCH SOME MONEY IN MY WILL IN SUCH A WAY THAT IT WILL HELP AND NOT HINDER THE CHURCH?**

**ANSWER:** You have asked for some counsel as to how you can put your local congregation in your will in a way that will help that church. Although I am not a lawyer I am going to make some suggestions as to how a will of \$10,000 could be of help to any congregation. If are you thinking in terms of \$100,000 you can just multiply my suggestion by ten or divide it up into several funds. Here are my suggestions:

1. Establish a trust fund, the interest of which is to be used to enhance the local congregation's gift to missions, benevolences and education. Your congregation would then have \$400 a year toward its total giving for others. This should inspire the individual giving rather than thwart it.

2. Designate your bequest for youth work in the local church. This gift should help greatly in sending the church young people to conferences and on fellowship journeys. I was in a church last Sunday that recently sent a busload of its youth on a 1,000-mile journey to visit Transylvania College, The College of the Bible, Cane Ridge Meeting House, the Historical Society and other places of brotherhood interest. They perhaps cannot make such a trip each year but with the help

of a trust fund they could make such important trips more often.

3. It may be because I have been a pastor for a half century that I make the next suggestion. I would like to suggest that you establish a trust fund to be used for travel and study by your minister. Any worthy pastor should get away for refresher courses every few summers or do traveling that will enlarge his understanding of the world and its needs. An accumulation of \$400 a year to be used every three years would not only make possible the further development of your minister but would have a tendency to cause him to dig in and do a piece of work that will make him worthy of such a fund. It would also make for longer pastorates.

4. In case your local church has no fit place for your minister and his family to live, your bequest could be designated to be used to purchase a new and adequate manse. When that has been done you will find the minister's wife and children rising up to call your memory blessed for years to come.

This article is going to alienate many of my friends who are college or seminary executives. They would want me to tell you that you can best serve the local church by remembering in your will those institutions that train young people to be worthy leaders of the church tomorrow.

If you want any advice along that line I can name you a long list of church institutions that need greatly your support but you asked about remembering in your will your local church and I have tried to keep the discussion in that field. I hope and pray that I have helped and not hindered you in your worthy plans for your continuing Christian witness.

I would like to add that some local churches have actually been hindered by money that has come through bequests. Such is the case when large trust funds have been put in the hands of people who have not had the wisdom or the consecration to handle the monies in such a way as to challenge the stewardship of the members of that church.

Church Chuckles by CARTWRIGHT



**"Young Goolsby feels he's been called as a Space missionary—he wants us to fire him into permanent orbit!"**

